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CONTENTS

VIRGIN BIRTH OF OUR LORD 643
The Very Rev. HUMPHREY MOYNIHAN, S.T.D., College of St. Thomas, St. Paul, Minn.
STIAN DOCTRINE FOR PUBLIC SCHOOL PUPILS. 654
The Rev. WILLIAM M. COSTELLO, Charleston, Illinois.
PRIEST IN THE FRENCH ARMY. 668
The Very Rev. JOSEPH F. SOLLIER, S.M., Marist College, Washington, D. C.
CENT HISTORY OF FREEDOM OF THOUGHT 666
The Rev. A. W. CENTNER, Ph.D. (Lov.), Pontifical College Josephinum, Columbus, Ohio.
ALISM OR FAITH. VII. The Reverend Doctor Hilliard 692
The Rev. RICHARD AUMERLE MAHER, O.S.A., Havana, Cuba.
THE NEW DECREE ON THE GREEK-RUTHENIANS IN THE UNITED STATES. 710
The Rev. ANDREW B. MEEHAN, D.D., J.U.D., St. Bernard's Seminary, Rochester, N. Y.
THE PLACE OF THE GENERAL JUDGMENT 717
The Rev. EDWARD J. BYRNE, D.D., St. Bernard's Seminary, Rochester, New York.
THE CONTINUITY OF LIFE 721
The Right Rev. ALEXANDER MacDONALD, D.D., Bishop of Victoria, B. C., Canada
A CASE OF BANK INSOLVENCY 724
A NEW PROBLEM 733
THE "GRAND'MÈRE" OF ST. FRANCIS DE SALES 734
The Rev. M. J. WATSON, S.J., Melbourne, Australia.
IS THERE A CHURCH LAW AGAINST AUTOPSIES? 735
FACULTIES OF CHAPLAINS IN THE NAVY. 737
WOMEN IN CHURCH CHOIRS 738
RECENT BIBLE STUDY. Christological Errors 740
The Rev. WALTER DRUM, S.J., Woodstock College, Maryland.

CONTENTS CONTINUED INSIDE

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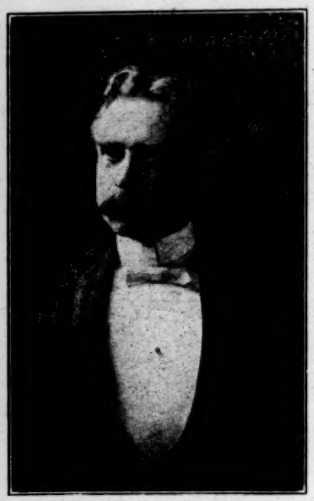

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The book is ready to be sent to all who want it before the holidays, and who may wish to have additional copies at this time for presents (sixty cents a copy, *postpaid to any address*).

For a number of years we have offered to our readers at the beginning of the year an ecclesiastical YEAR BOOK. Whilst the volume was of full service to a large number of our subscribers, there were many others—especially among the large body of the assistant clergy—who found a big section of the pages of little use to them. In order to offer our subscribers a book that would be of universal appeal to them, we have this year chosen

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NOTES FROM THE DAY BOOK OF
A DECEASED PARISH PRIEST

EDITED BY
JAMES LOOMIS, M. D.

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One copy goes to each reader as soon as his 1915 subscription is received. This offer holds good until the end of January, 1915. Other copies may be had for sixty cents apiece (free by post to any address).

CONTENTS CONTINUED

ANALECTA:

ACTA BENEDICTI PP. XV:

Epistola ad R.P.D. Franciscum Xaverium Schoepfer, Ep. Tarbiensem et Lourdensem, gratulabundus ob felicem exitum Conventus Eucharistici Lourdensis 708

ROMAN CURIA:

Pontifical Appointments 709

STUDIES AND CONFERENCES

Our Analecta—Roman Documents for the Month 710

A Recent Decree on the Greek-Ruthenians in the United States. (*The Rev. Andrew B. Meehan, D.D., J.U.D., St. Bernard's Seminary, Rochester, N.Y.*) 710

The Place of the General Judgment. II. (*The Rev. Edward J. Byrne, D.D., St. Bernard's Seminary, Rochester, New York*) 717

The Continuity of Life. (*The Right Rev. Alexander MacDonald, D.D., Bishop of Victoria, B.C., Canada*) 721

A Short Form for Conditional Baptism of Adult Converts 723

A Case of Bank Insolvency. (*X. Y. Z.*) 724

A New Problem. (*M. B.*) 733

The "Grand'mère" of St. Francis de Sales. (*The Rev. M. J. Watson, S.J., Melbourne, Australia*) 734

Is there a Church Law against Autopsies? 735

A Bequest for Masses 736

A Case of the Pauline Privilege 737

Faculties of Chaplains in the Navy 737

Women in Church Choirs 738

Catholics in Y. M. C. A. 739

ECCLESIASTICAL LIBRARY TABLE:

Sacred Scripture: Christological Problems. (*The Rev. Walter Drum, S.J., Woodstock College, Maryland*) 740

CRITICISMS AND NOTES

Dominican Fathers: The "Summa Theologica" of St. Thomas Aquinas..749
Thompson: Works—Vol. III, Prose.....749
Thomson: Francis Thompson, the Preston-Born Poet.....749
Krebs: Heiland und Erlösung.....753
Rivière: Le Dogme et la Rédemption.....753
Ladd: What can I Know?.....756
Hurter: Entwürfe zu Herz-Jesu-Predigten.....759
Anizan—Fitzpatrick: What is the Sacred Heart?.....759
Cahusac: What think you of Christ?.....760
Menge: Die Wiedervereinigung im Glauben.....761
Kelley: Modern Industry in Relation to the Family, Health, Education, Morality.....762
Bamberg-Thurston: Popular Sermons on the Catechism.....763

LITERARY CHAT.....763

BOOKS RECEIVED.....768

INDEX.....770

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542?–615

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CONTENTS—VOL. LI.

JULY.

PAGE

LIVES OF THE EARLY POPES. A Study in Papal Biography down to Pope Gregory VII (1073-1085) 3
The Very Rev. Patrick J. Healy, S.T.D., Catholic University, Washington, D. C.

THE PRIEST AS TEACHER 13
The Rev. Bernard Feeney, St. Paul Seminary, St. Paul, Minn.

SOCIALISM OR FAITH. II. "For They Have Nothing to Eat" 27
The Rev. Richard Aumerle Maher, O.S.A., Havana, Cuba.

A RECENT BOOK ON THE PHILIPPINES 44
The Rev. John R. Volz, O.P., S.T.Lr., New Haven, Conn.

WITHIN MY PARISH. Notes from the Day Book of a Deceased Parish Priest 61
Edited by James Loomis, M.D.

ANALECTA:

S. CONGREGATIO CONSISTORIALIS:

Decretum: De Sacerdotibus in certas quasdam regiones demigrantibus 71

SUPREMA S. CONGREGATIO S. OFFICII:

Preces post peracta Exercitia Spiritualia vel peractas Missiones recitandae, Indulgentia CCC dierum ditantur 76

ROMAN CURIA:

List of Recent Pontifical Appointments 77

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 78
The Observance of the Instruction on Church Music. (*The Right Rev. Benjamin J. Keiley, D.D., Savannah, Ga.*) 78
Missing Mass during the Summer Vacation (*Fr. Stanislaus, O.F.M.*) 83
Profession of Faith required of Converts 86
St. Paul and the Parousia:
1. The Rev. Cuthbert Lattey, S.J., St. Beuno's, North Wales 87
2. The Rev. Walter Drum, S.J., Woodstock College, Maryland ... 90
Jurisdiction in Matrimonial Cases 94
The Rubrics of the New Psalter 95
Sisters as Sacristans 97
The Right of a Family to a Seat or Pew in a Church 97
Question of Domicile for Marriage 98
When the Bishop assists at High Mass 99
A Futile Bequest for Masses 99
Canon Sheehan Memorial Fund 100

ECCLESIASTICAL LIBRARY TABLE:

Recent Bible Study: Some New Versions of the New Testament: 1. Recent Protestant Versions; 2. Catholic Versions of the Greek New Testament (*The Rev. Walter Drum, S.J., Woodstock College, Maryland*) 101

CRITICISMS AND NOTES:

Scripta Pontificii Instituti Biblici:
Lammens: Le Berceau de l'Islam 109
Menezes: The Life and Religion of Mohammed 109
Russell: An Introduction to Logic from the Standpoint of Education. 110
Edmunson: The Church in Rome in the First Century 111
Mourret: Histoire Générale de l'Égiise: VII. L'Église et la Révolution 114
Tamisier: L'Idée Révolutionnaire et les Utopies Modernes 114
Harding: New Medieval and Modern History 116
Benson: Initiation 121

LITERARY CHAT..... 123 BOOKS RECEIVED..... 126

AUGUST.

PAGE

SERVIA AND THE HOLY SEE 129
The Very Rev. Oswald Donnelly, C.P., Roustchouk, Bulgaria.

SOME RECENT LIVES OF THE POPES. Gregory VII to Leo X 133
The Rev. Henry Woods, S.J., Associate Editor of "America".

EUGENICS AND MENTAL DISEASES 151
Lawrence F. Flick, M.D., Philadelphia, Pa.

THE RELIGIOUS ELEMENT IN THE LABOR PROBLEM IN MEDIEVAL TIMES ... 158
The Rev. John O'Grady, Catholic University of America.

THE SUNDAY COLLECTS 175
The Rev. Thomas à K. Reilly, O.P., Washington, D. C.

SOCIALISM OR FAITH. III. "My Brother's Keeper?" 191
The Rev. Richard Aumerle Maher, O.S.A., Havana, Cuba.

ANALECTA:
ACTA PII PP. X:
I. Constitutio Apostolica de Regimine Seminarii Majoris in Calabris 207
II. Erectio Novae Apostolicae Delegationis Australiensis 212
S. CONGREGATIO DE RELIGIOSIS:
I. Decretum de Novitiatus Termino et Interruptione 213
II. De Missis a Religiosis Sodalibus ad Intentionem Superiorum celebrandis 214
III. De Confessione apud Orientales Sacerdotes instituta et de Confessione Novitiorum 215
S. CONGREGATIO RITUUM:
Decretum: Super Insuetos Cultus Titulos pro Ecclesiis et Sacris Imaginibus non adhibendos 215
ROMAN CURIA:
Recent Pontifical Appointments and Nominations 216

STUDIES AND CONFERENCES:
Our Analecta—Roman Documents for the Month 217
Father Lehmkuhl on the Confession of Doubtful Mortal Sins (*The Rev. Aug. Lehmkuhl, S.J., Valkenburg, Holland*) 217
Advertising the Time of Sunday Masses 218
The Alumnae of Catholic Institutions of Higher Education 219
Baptism of Children of Schismatic Parents 220
St. Paul and the Parousia:
1. The Rev. Cuthbert Lattey, S.J., St. Asaph, North Wales 222
2. The Rev. Walter Drum, S.J., Woodstock College, Maryland ... 226
The "Grand'Mère" of St. Francis de Sales 231
Can Students dismissed from College enter a Religious Community?.. 232
A Question Regarding Forty Hours' Devotion 233
Association with the Excommunicated 233
Keeping the Oil Stocks in One's Room 234
Delegation in Matrimonial Cases 235
Holy Communion on Holy Thursday 236
Works in English on the Index 237
Censures not incurred in Case of Doubt 237
Handling of the Sacred Vessels by Sacristans 238
The Canon Sheehan Memorial Fund 238

CRITICISMS AND NOTES:
Haile: An Elizabethan Cardinal: William Allen 240
Gibbs: The New Man 243
von Keppler-McSorley: More Joy 247
Meynell: Life of Francis Thompson 249
Germanus-O'Sullivan: The Life of Gemma Galgani 252

LITERARY CHAT ..... 254 BOOKS RECEIVED 257

SEPTEMBER.

PAGE

THE HIGHER CULTURE OF EARLY MAN 259
The Rev. John M. Cooper, D.D., Washington, D. C.

THE PRIEST AND THE NEWSPAPER 283
Horace Foster, New York City.

THE REFORM OF THE DIVINE OFFICE. II. 297
The Rev. H. Meulepas, American College, Louvain, Belgium.

SOME HISTORIANS OF THE MODERN PAPACY 303
The Rev. Edwin Ryan, D.D., New York City.

SOCIALISM OR FAITH. IV. "Father Driscoll goes on a Journey" 319
The Rev. Richard Aumerle Maher, O.S.A., Havana, Cuba.

THE SOUL THE ONLY PRINCIPLE OF LIFE 335
The Rev. Edmund J. Wirth, D.D., St. Bernard's Seminary, Rochester, N. Y.

ANALECTA:

ACTA PII PP. X:

Motu Proprio: Pro Italia et Insulis adiacentibus: De Studio Doctrinae S. Thomae Aquinatis in Scholis Catholicis Promovendo. 342

SUPREMA S. CONGREGATIO S. OFFICII (Sectio De Indulgentiis):

I. Decretum seu Declaratio circa Modum Benedicendi quaedam Devotionalia Apostolica Auctoritate 347

II. Declaratio circa Sacerdotes Delegandos ad Absolutionem Generalem et Benedictionem Papalem Tertiariis Saecularibus impertiendas 348

III. Indulgentia "Toties Quoties" Crucifixis adnexa 348

S. CONGREGATIO RITUUM:

I. Declaratio circa Propria Officiorum et Missarum 349

II. Decretum de Luce Electrica super Altari non adhibenda 351

STUDIES AND CONFERENCES:

The Office of the Consecration of Churches in the Diocesan Ordo ... 353
Reconsecration of a Defective Chalice 354
Must Corner-Stone of Church moved from Original Site be reblessed? 355
The Wine at the Second Ablution in Mass 355
Deferring the Taking of the Ablutions at Mass 356
Bowing before the Crucifix in a Church without the Blessed Sacrament 356
Emblems on Monuments in Catholic Cemeteries 357
Proof of Immortality by those who "come back to life" 357
The Priest at "Union Services" 358
Meaning of "Baptized in the Catholic Church" in the "Ne temere". 359
Votive Mass on First Friday 363
Grand'Mère of St. Francis de Sales 363
Removal of Parish Priests 365
Pastor, Assistant, and "Jura Stolae" 365
The Obligation of Fasting for the Clergy 366
Reasons for Marriage in the Groom's Parish 367
Impediment of Mixed Religion does not invalidate Marriage 368
Delegation for Marriage of "Vagi" 368
Confiteor before Communion in Hospitals 369

CRITICISMS AND NOTES:

Grisar-Lamond: Luther. Vol. III 370
Hagen: Realia Biblica 371
Benson: Lourdes 372
Joyce: The Question of Miracles 372
D'Herbigny: Prudens Sexdecim Linguarum Confessarius 374
Biernacki: Jus Orthodoxum Russorum 374
Binns: Outlines of the World's Literature 375
Smith: The Black Cardinal 376
Ayscough: Monksbridge 377

OCTOBER.

PAGE

BENEDICTE XV 387
DID OUR LADY MERIT THE DIVINE MATERNITY "DE CONDIGNO"? 388
THE PASTOR IN THE SCHOOL 394
The Rev. Walter J. Shanley, LL.D., Danbury, Connecticut.
WITHIN MY PARISH. Notes from the Day Book of Deceased Parish Priest 410
CO-OPERATION WITH NON-CATHOLIC CHARITY ORGANIZATIONS 418
The Rev. Edwin V. O'Hara, Portland, Oregon.
SOCIALISM OR FAITH. V. The Will of God 435
The Rev. Richard Aumerle Maher, O.S.A., Havana, Cuba.
PIUS X AND THE CARDINALATE 451
The Rev. Joseph J. Murphy, J.C.D., Philadelphia, Pa.
ANALECTA:
ACTA PII PP. X:
Ad Universos Orbis Catholicos Hortatio pro Pace 446
SUPREMA S. CONGREGATIO S. OFFICII (Sectio de Indulgentiis):
I. Spirituales Favores Pio Operi Propagationis Fidei 450
II. Peculiares Indulgentiae Lectioni S. Evangelii 451
III. Transmissio Nominum Adlectorum in Confraternitates 452
IV. Sacramentalis Confessio ante Diem lucrandae Indulgentiae. 453
V. Decretum: Gratiae Spirituales in Favorem Fidelium Societatibus a Temperantia vel Abstinentia adscriptorum 454
STUDIES AND CONFERENCES:
In Funere Pii X Pont. Max. 459
Some Privileges of Cardinals of the Holy Roman Church 460
A Suggested Improvement in the Breviary 461
The Soul the Only Principle of Life 463
The Life in Separated Human Tissues 464
Women in Church Choirs 468
Which is the Correct Translation of Mark 14:8? 476
Faculties on Board Ship 479
Some Church Music Queries 480
The Cathedraticum in Different Dioceses 482
Attendance at Diocesan Conferences 483
Obligation of the "Oratio Imperata" 483
The Sunday Intention 484
Baptism of Child before Churching of Mother 484
Feast of the Dedication of the Cathedral Church 485
Preparing to Start on a Sick-Call 486
The Color of the Tabernacle Veil 486
Credo on Feast of St. Mary Magdalen 486
All the Dies Irae to be sung in Requiem Mass 487
The Prayers after Mass 487
Administering Baptism at Home 487
The Sanctus Candle 488
The Recitation of Special Litanies 489
Can a Dispensed Religious enter another Order? 490
Time for gaining the Portiuncula Indulgence 490
The Wine at the Second Ablution at Mass 491
Vulgate Controversy; Scripture Study among Catholics 492
CRITICISMS AND NOTES:
Guilday: English Catholic Refugees on the Continent, 1558-1795 499
Coffey: Ontology or The Theory of Being 502
Gerrard: A Challenge to the Time-Spirit 502
Pollen: Mother Mabel Digby 505
Hull: God, Man, and Religion 507
——: The Social Problem and Trades-Unionism 508
Wright: Christian Citizenship 508
Keating: The Drink Question 508

NOVEMBER.

PAGE

SYMBOLISM IN RELIGIOUS TEACHING 515
The Rev. William Leen, Farley, Iowa.

THE NEW LAW CONCERNING NAVY CHAPLAINS 528
The Rev. Lewis J. O'Hern, C.S.P., Washington, D. C.

"SACRAMENTAL SATISFACTION" 533
The Rev. Joseph MacCarthy, B.C., B.D.L., Kingsbridge, New York City.

SOCIALISM OR FAITH. VI. "God Lives" 543

SUPERVISION OF DIOCESAN SCHOOLS 558
The Rev. William J. Fitzgerald, S.T.L., Hartford, Connecticut.

NOTES SUGGESTED BY THE REFORM OF THE DIVINE OFFICE. III 569

ANALECTA:

ACTA BENEDICTI PP. XV:

Ad Universos Orbis Catholicos Hortatio 575

SUPREMA S. CONGREGATIO S. OFFICII (Sectio de Indulgentiis):

I. Plenaria Indulgentia "toties quoties" die 2 Novembris 577

II. Indulgentia Centum Dierum tribuitur recitantibus quandam Laudem in honorem Ssmi Cordis Iesu 577

III. Indulgentiae quas Ssmus D. N. Benedictus PP. XV impertitur Christifidelibus, qui retinentes aliquam ex Coronis, Rosariis, Crucibus, Crucifixis, Parvis Statuis, Numismatibus, ab Eadem Sanctitate Sua benedictis, praescripta pia opera adimpleverint 578

S. STUDIORUM CONGREGATIO:

Theses quaedam, in Doctrina Sancti Thomae Aquinatis contentae, et a Philosophiae Magistris propositae, adprobantur 583

S. CONGREGATIO DE PROPAGANDA FIDE (Pro Negotiis Ritus Orientalis):

De Spirituali Administratione Ecclesiae Graeco-Ruthenae in Foederatis Civitatibus Americae Septentrionalis 586

COMMISSIO PONTIFICIA DE RE BIBLICA:

De Auctore et de Modo Compositionis Epistolae ad Hebraeos ... 593

STUDIES AND CONFERENCES:

Inscriptions on the Tomb of Pius X 596
The Place of the General Judgment 596
Omission of the Prayers at the End of Low Mass 602
Excardination 603
Does the Pauline Privilege Apply? 604
Eleven Years after the Motu Proprio on Church Music 605
A Strange Omission 609
Confession of a Dying Schismatic to a Priest of the Latin Rite 611
The Oratio Imperata 612
Electric Lights in Church 614
Slight Corruptions in the Form of Baptism 616
Remission of Venial Sins 616
Embalming in Case of Sudden Death 617
The Ablutions at Mass 617
Recent Bible Study: Palestinology; Pauline Studies 619

CRITICISMS AND NOTES:

Camm: Lives of the English Martyrs 626
Gatterer-Krus-Culemans: Theory and Practice of the Catechism 627
Walsh: The Century of Columbus 628
Battifol: La Paix Constantinienne et le Catholicisme 630
Plater: The Priest and Social Action 632
Jones: Altar Flowers and How to Grow Them 634
Jörgensen-Lund: Lourdes 635
Cobb: The Pilgrim's Guide to Lourdes and the Chief Places en Route. 635
Clarke: The Secret Citadel 637

DECEMBER.

PAGE

THE VIRGIN BIRTH OF OUR LORD 643
The Very Rev. Humphrey Moynihan, S.T.D., College of St. Thomas, St. Paul, Minn.

CHRISTIAN DOCTRINE FOR PUBLIC SCHOOL PUPILS 654
The Rev. William M. Costello, Charleston, Illinois.

THE PRIEST IN THE FRENCH ARMY 668
The Very Rev. Joseph F. Sollier, S.M., Marist College, Washington, D. C.

A RECENT HISTORY OF FREEDOM OF THOUGHT 666
The Rev. A. W. Centner, Ph.D. (Lov.), Pontifical College Josephinum, Columbus, Ohio.

SOCIALISM OR FAITH. VII. The Reverend Doctor Hilliard 692
The Rev. Richard Aumerle Maher, O.S.A., Havana, Cuba.

ANALECTA:

ACTA BENEDICTI PP. XV:

Epistola ad R. P. D. Franciscum Xaverium Schoepfer, Ep. Tarbiensem et Lourdensem, gratulabundus ob felicem exitum Conventus Eucharistici Lourdensis 708

ROMAN CURIA:

Recent Pontifical Appointments 709

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 710
A Recent Decree on the Greek-Ruthenians in U. S. (*The Rev. Andrew B. Meehan, D.D., J.U.D., St. Bernard's Seminary, Rochester, N. Y.*) 710
The Place of the General Judgment (*The Rev. Edward J. Byrne, D. D., St. Bernard's Seminary, Rochester, N. Y.*) 717
The Continuity of Life (*The Right Rev. Alexander MacDonald, D.D., Bishop of Victoria, B. C., Canada*) 721
A Short Form for Conditional Baptism of Adult Converts 723
A Case of Bank Insolvency (*X. Y. Z.*) 724
A New Problem (*M. B.*) 733
The "Grand'mère" of St. Francis de Sales (*The Rev. M. J. Watson, S.J., Melbourne, Australia*) 734
Is there a Church Law against Autopsies? 735
A Bequest for Masses 736
A Case of the Pauline Privilege 737
Faculties of Chaplains in the Navy 737
Women in Church Choirs 738
Catholicism in the Y. M. C. A. 739

ECCLESIASTICAL LIBRARY TABLE:

Sacred Scripture: Christological Problems (*The Rev. Walter Drum, S.J., Woodstock College, Maryland*) 740

CRITICISMS AND NOTES:

Dominican Fathers: The "Summa Theologica" of St. Thomas Aquinas 749
Thompson: Works—Vol. III, Prose 749
Thomson: Francis Thompson, the Preston-Born Poet 749
Krebs: Heiland und Erlösung 753
Rivière: Le Dogme et la Rédemption 753
Ladd: What can I Know? 756
Hurter: Entwürfe zu Herz-Jesu-Predigten 759
Anizan-Fitzpatrick: What is the Sacred Heart? 759
Cahusac: What think You of Christ? 760
Menge: Die Wiedervereinigung im Glauben 761
Kelley: Modern Industry in Relation to the Family, Health, Education, Morality 762
Bamberg-Thurston: Popular Sermons on the Catechism 763

LITERARY CHAT 763

BOOKS RECEIVED 768

INDEX TO VOLUME FIFTY-ONE 770

THE ECCLESIASTICAL REVIEW

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THE VIRGIN BIRTH OF OUR LORD.

A few months ago Canon Sanday, the most eminent Biblical scholar in the Anglican Church, published a little pamphlet [1] which has created more consternation in the Church of England than even *Essays and Reviews* caused fifty years ago. Indeed, the Canon's brochure of thirty pages threatens to complete the disruption of the Anglican Church, for far and wide he has more influence than the whole bench of English bishops, and his influence is now openly cast against the Virgin Birth of Christ. The words of the Creed, "Conceived by the Holy Ghost and born of the Virgin Mary", have for many years—especially since 1894—been the storm centre of a controversy that has drawn into it every theologian of note outside the Catholic Church. The discussion is one of far-reaching importance, because it involves not only an article of Faith that has always been bound up with the doctrine of the Incarnation, but also the trustworthiness of the Gospels as historical documents. Bishop Gore, in the open letter [2] that called forth Canon Sanday's famous pamphlet, points out that the rejection of the Virgin Birth "cuts so deep into the historical character of the Gospel narrative that nothing like the distinctive character of the Christian creed could be maintained." And, in fact, if the Gospels are shown to be unreliable in their account of the Virgin Birth, what assurance can we have that any page of the Gospels is true? Canon Sanday's repudiation

[1] *Bishop Gore's Challenge to Criticism*, Longmans, Green & Co.
[2] *The Basis of Anglican Fellowship in Faith and Organization*, Mowbray & Co.

of the Virgin Birth, coming, as it does, so soon after his defence of the doctrine against Mr. J. M. Thompson, brings the question and all its consequences once more before the world with startling force. A brief review of the discussion may be interesting not only for the sake of the doctrine that is at stake, but also because of the light that is shed on the methods which critics usually employ whenever they bend their energies to reject a doctrine involving the miraculous.

I.

The story of the Virgin Birth is told by two Evangelists, St. Matthew and St. Luke, in the first two chapters of their respective Gospels. St. Matthew's account is seemingly written from St. Joseph's point of view. Throughout the narrative St. Joseph is in the foreground. He is the recipient of an angel's message. He is bidden to put aside suspicion. He is told what name the Divine Child is to bear. He is warned to take Mary and the Child into Egypt. He is instructed when to return. Finally, it is he who decides that the Holy Family should settle in Galilee rather than in Judea. In St. Luke's account the Blessed Virgin is the central figure. The angel announces to her that the Holy Ghost will come upon her and the power of the Most High will overshadow her. From her lips fall the words of the Magnificat. She "keeps all these sayings pondering them in her heart". To her the aged Simeon directs the words of prophecy, foretelling that a sword shall pierce her soul. The two narratives run on parallel lines and supplement each other.

The Gospel accounts of the Virgin Birth have, perhaps more than any other chapters of the New Testament, been subjected to a deadly fire of criticism. From this ordeal they have emerged unscathed. In the eyes of all sane critics they are to-day regarded as integral and primitive portions of the Gospels. Of St. Matthew's account Moffatt, with all the evidence before him, writes: "Neither the style nor the contents afford valid evidence for suspecting that they are a later insertion in the Gospel".[3] The first two chapters of St. Luke—the Gospel of the Infancy—were, in a special manner, the battle-ground

[3] *Introduction to the Literature of the New Testament*, p. 250.

of the critics, and for a while were scarred beyond recognition. The Evangelist, so it was charged, invented the census which Augustus was alleged to have ordered for the whole empire; indeed, he invented a whole series of enrollments for which there was not a particle of historical confirmation; and, finally, he rounded out the fabrication by his statement that every person had to go to his own home to be enrolled. In a word, he was accused with having invented a historical background for the Nativity. Mommsen, the greatest German historian of his age, averred that no one could believe that a census was carried out by the Romans at that time, "whatever theologians or those who, like theologians, talk in bonds, may have persuaded themselves or others".[4] Mommsen's verdict, with all its ring of finality, was, in the course of time, reversed by facts which archeology brought to light, and which have strangely confirmed the accuracy of the statements so confidently stamped as false. Sir William Ramsay, to whose researches the cause of sound scholarship owes a debt it can never repay, has shown that Augustus instituted the enrollments which, according to Mommsen, no one cognizant of the facts could accept. Ramsay has not been afraid to add that "the nineteenth century critical method was false and is already antiquated".[5]

Defeated in their efforts to disprove the trustworthiness of the narratives of the Virgin Birth, some critics, headed by Dr. Harnack, contended that two verses of St. Luke's Gospel were an interpolation (1:34, 35). These verses contain the evidence for the Virgin Birth, and if they were deleted the problem would, said the critics, be simplified and the narrative rendered smooth. To this mode of solving difficulties in Scripture the critics often have recourse. In the present instance, were it not for the preconceived desire of getting rid of the Virgin Birth, no one would ever have dreamed of striking out the two verses in question. Even Mr. J. M. Thompson,[6] who is not restrained by a sense of reverence for the New Testament, can find no good reasons for impugning the genuineness or the integrity of the narrative.

[4] *Res Gestae Divi Augusti*, pp. 168, 176.
[5] *Luke the Physician*, p. 8.
[6] *Miracles in the New Testament*, Chap. 9.

II.

That the Virgin Birth formed part of "the Faith once for all delivered to the Saints", that it was embodied in the oldest creed of the Church, and that it found a place in the earliest Rule of Faith, side by side with the Resurrection and the Ascension—all this is amply attested. In the words of Dr. Zahn, "the theory of an original Christianity without the belief in Jesus the Son of God, born of the Virgin, is a fiction".[7] Let us hear three of the earliest witnesses. St. Ignatius of Antioch takes us back to Apostolic days: there is good reason for believing that, with his friend Polycarp, he was among the auditors of St. John the Apostle. In his Epistle to the Ephesians he speaks of the Virgin Birth as one of "the mysteries which were wrought in the silence of God but are now to be proclaimed to the world". Against certain Docetic heretics he maintains, in his Epistles to the Trallians and to the Smyrnæans, that our Lord was "truly born of a Virgin". The testimony of this early writer could not be more explicit or more emphatic. A few years after the death of Ignatius the Apologists arose as defenders of the Faith. Of these, Aristides, writing about the year 125, includes the Virgin Birth in his formal summary of the Christian Faith. "Christ," he says, "is confessed to be the Son of the Most High God, having come down from heaven, and having been born of a Holy Virgin".[8] A still more important witness to this doctrine is Justin Martyr, whose life extended through the earlier portion of the second century. In his summaries of the Christian Faith he three times enumerates the Virgin Birth, together with the Crucifixion, the Resurrection, and the Ascension. A well-known passage of his *First Apology* (written between 140 and 150) is a classic testimony on this point: "He was born as man of a Virgin, and was called Jesus, and was crucified, and rose again and ascended into heaven". Justin Martyr defends the doctrine against the attacks of pagans and Jews, and everywhere treats it as one of the commonplaces of Christianity. There is no need to press this point further. "Everything,"

[7] *Das Apostolische Symbolum*, pp. 55-68.

[8] *Apol.*, Ch. 15.

writes Mr. Rendel Harris, editor of Aristides's *Apology*, "that we know of the Dogmatics of the early part of the second century agrees with the belief that at that period the virginity of Mary was a part of the formulated Christian belief." Neither is it necessary to prove that this article of the Creed did not suddenly spring up and gain wide acceptance only at the beginning of the second century. The well-weighed words of Dr. Swete sum up the truth of the matter: "As far as we can judge, the belief was older than the publication of the Gospels. When it first appeared in the letters of Ignatius it was already accepted without question from Antioch to Ephesus." [9]

III.

The critics who reject the Gospel accounts of the Virgin Birth are bound to explain on purely natural grounds the origin of these narratives. However, while they are strikingly unanimous in their repudiation of the Biblical story, the theories with which they would supplant it are curiously at variance.

There are those who hold that it is to pagan legends we must go for the source of the story. Legend haunts the cradles of the great; it hangs around the beginnings of religion; what more natural than that it should invest the Infancy of the Founder of Christianity with a halo of romance? Indeed, Mr. Conybeare would have us believe that there was in that age a general belief that superhuman personages and great religious teachers were born of virgin mothers through divine agency. And so, the critics of this school ransack the annals of mythology for strange births. It is a vast fairyland they explore, and in its wide fields they allow their fancy free rein. They find analogies for the Gospel account not only in the full blaze of history—were not Plato and Augustus of divine birth?—but also among the hoary figures that stalk in the dark backward and abysm of time where the primeval gods play their parts. The cults of Greece, Rome, India, Phrygia, Persia, Egypt, Arabia, and Mesopotamia are searched for parallels and analogies, and myths of every degree of grotesqueness are unblushingly offered as affording a likely substratum for

[9] See *Texts and Studies*, Cambridge, 1891; Vol. I, No. 1, p. 25.

the New Testament story.[10] The critics are not hampered by the need of an economy of causes, nor are they embarrassed on finding that, like the witnesses who testified against the Saviour, no two of them are found to agree in the testimony they give. As we survey the mass of myths they gather from every corner of antiquity to explain away the Gospel account, we have a typical illustration of the morass in which they who reject the plain words of the Gospel are ever doomed to flounder. On one point only do our critics agree—that the Virgin Birth as it is set forth in the New Testament cannot possibly be true.

Such theories it is hardly necessary to refute; they refute themselves. Indeed, no one who stands in the old ways could be more scornful of their authors than they are of one another. Holtzman says of Conrady's Egyptian theory that it makes him dizzy, and Lobstein declares that Soltau's Roman theory is enough to bring science into disrepute. One or two remarks, however, may be apposite. First, even if we grant that there is any analogy between the pagan myths and the Gospel story —and there is none—it does not follow that similar phenomena always have similar causes. There is, perhaps, no other field of speculation so much exposed to false reasoning as that of comparative religion, where similarity of ideas is commonly taken to indicate causal connexion. This mode of syllogizing has been stigmatized by Rhys Davids, who says that it is as if we were to argue that chalk cliffs, if there be such, in China, are produced by chalk cliffs in the Downs of Sussex. Again, whoever knows anything of the Jews' idea of the Godhead knows that the Jews would be the last people in the world to adopt a heathen legend in explanation of the birth of the Son of God. Myth could not possibly take root on Jewish soil, nor flourish in a Jewish atmosphere. And whoever recalls the loathing with which the early Christians regarded Paganism and all that it stood for, knows with what indignant horror they, too, would have recoiled from a pagan myth creeping in disguise into their religion. When we think of the coarse legends, steeped in sensuality, which characterized Paganism, and contrast them with the Gospel of the Infancy in its purity

[10] See *The Interpreter*, Vol. IV, pp. 398, 399.

and delicacy of feeling, and its exquisite reserve, we are tempted to say to the myth-mongers of our day what Origen said to their great forbear, Celsus: "Your language becomes a buffoon and one who is not writing seriously." [11] The search for a myth to serve as a substratum for the Gospel of the Infancy has, however, done the cause of the Virgin Birth one service: it has brought out the absolute originality of the Bible narratives. Nowhere in the whole range of mythological lore has a story of a virgin birth been found in the sense in which we are here concerned with it, and nowhere has any channel been discovered for the infiltration of myth into the Christian account of the Infancy of our Lord. The unique originality of the Gospel story is another seal of its truth.

And thus, while the theories of the critics continue to confound one another, the artless and ageless words of the New Testament continue to tell the way in which God was pleased to bring about the Incarnation.

The critics of one school grope among the world's myths for an explanation of the Gospel story; the critics of another school turn over the pages of the Old Testament in search of a prophecy which might furnish a clue to the problem. In the prophecy of Isaias (7: 14), the latter find what they look for: "Behold a virgin shall conceive, and bear a son, and His name shall be called Emmanuel". Here we have, Harnack maintains, "a complete explanation"—a prophecy transmuted into history. Not even the authority of Dr. Harnack, however, saves this hypothesis from being severely handled by scholars who have no brief for the Virgin Birth. The verdict of Dalman has been commonly accepted and has put Harnack's case out of court: "The Jewish common people never expected the Messiah to be born of a virgin, and no trace is to be found among the Jews of any Messianic application of Isaiah's words concerning the virgin's son from which by any possibility—as some have maintained—the whole account of the miraculous birth of Jesus could have derived its origin." [12]

[11] *Against Celsus*, I, 37.

[12] Dalman, *The Words of Jesus*, Eng. tr., p. 276.

IV.

The chief argument urged against the Virgin Birth is drawn from the silence of the New Testament with the exception of the Gospels of St. Matthew and St. Luke. The silence of St. Mark, of St. John, and of St. Paul is persistently urged as conclusive against the doctrine. Let us estimate the force of this argument.

St. Mark, it is argued, made no allusion to the Virgin Birth, either because when he wrote, the "legend" was not established, or because he rejected it. Now a much more reasonable explanation for St. Mark's silence is that the Virgin Birth did not fall within the scope of his Gospel. That Gospel embodied the recollections of St. Peter. It is a record of the public life of our Lord—a Gospel, not a biography; a Gospel that sets forth what St. Peter saw and heard, namely, the salient facts of Christ's life, to which as an "eyewitness and minister of the word" he could testify from personal knowledge. The *Acts of the Apostles*, which give an account of the early days of Christianity, seems to betray a very inadequate knowledge of the facts of our Lord's life. Are we to conclude that the writer was silent concerning the life of our Lord through ignorance? St. Mark's Gospel begins with the Baptism of St. John; nothing can be inferred from its silence of what came before that event. In other words, just as we see why St. Matthew and St. Luke should give an account of the Virgin Birth, we see with equal clearness why St. Mark did not make mention of it. It is, moreover, very significant that, while in the Gospel of St. Mark our Lord is many times called the Son of God, the Son of David, the Son of Mary, He is never called the Son of Joseph. Surely there is a reason for this.

Similarly, were it possible to show that St. John ought to have made mention of the Virgin Birth, his silence on the subject would be a difficulty to be reckoned with. But unless the scope and tenor of his Gospel called for such a reference, his silence cannot be construed as signifying that he knew nothing of the doctrine. The argument from silence is notoriously precarious; it must always be taken in connexion with the purpose of the document under discussion; in the present instance it is an argument that may be retorted with telling effect. Will any

one deny that St. John knew of the Transfiguration, or of the Institution of the Eucharist, or of the Agony in the Garden? And yet to none of these events is reference made in his pages. A reckless critic, surely, were he who would interpret the Evangelist's silence on these events as proof that they never took place. Was there more reason for his referring to the Virgin Birth than to any of these incidents?

How little force lies in the argument drawn from St. John's silence becomes increasingly clear when we study the purpose which he had in view in composing his Gospel. That purpose he does not leave us to infer: "These things are written that ye may know that Jesus is the Christ, the Son of God, and that believing ye may have life everlasting" (20: 31). To this purpose the whole Gospel is consecrated; to it everything is subordinated. He tells us what Christ did and said—the Fourth Gospel purports to be the Gospel of an eyewitness—but he is chiefly concerned with showing what Christ is. The Synoptists had set forth the life of Christ, leaving the history to make its own impression; St. John writes to bring out the meaning and bearing of it all. His is a "spiritual Gospel", concerned with the Divinity that is everywhere gleaming through the works and words of our Lord. It is "an old story newly told", passing over much that has already been recorded, and presupposing its readers to be conversant with the other three Gospels. St. John alludes to incidents without pausing to retell them. For instance, he makes no mention of the Saviour's Baptism—an incident related by the three preceding Gospels—but the text clearly shows that he regarded it as matter of common knowledge. His purpose guides the selection of the miracles which he narrates: they are an anthology of works of power which, as a rule, he uses to set the doctrine of the Divinity of Christ in clearer light. For his purpose, then, the Virgin Birth had little evidential value—of its very nature it was not a fact that could be used as proof or illustration of his main thesis. Indeed, it is not too much to say that, considering his choice of incidents and his manner of handling them, he would have seemed to depart from his method and purpose had he selected the Virgin Birth as a subject for careful treatment in his Gospel.

But while St. John does not expressly mention the Virgin Birth, his Gospel, from the first word to the last, is full of a doctrine that renders the Miraculous Conception of Christ supremely reasonable. In his opening chapter, wherein he deals with the place of Christ in the whole history of humanity, he emphasizes as the first and fundamental truth of his Gospel the preëxistence of our Lord. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh and dwelt amongst us." And these sublime words are only the prelude to a Gospel which is attuned throughout to the same thought. True, the Incarnation is not based on the Virgin Birth, but how St. John could lay so much stress on the preëxistence of Christ and at the same time hold to a human fatherhood for the Word made Flesh—this is a consideration offering much difficulty to all save those who would get rid of the miraculous at any cost. The whole background of the Fourth Gospel is lighted up by the doctrine of the Virgin Birth.

The critics make much also of the fact that the Epistles of St. Paul contain no explicit reference to the Virgin Birth. Here, once more, it must be emphasized that an inference from silence which leaves out of account the character and conditions of the document under consideration is valueless. Unless the Virgin Birth came within the purview of the Apostle, its absence from his pages has absolutely no significance. We do not wonder at finding no mention of the Crucifixion in the Epistles of St. James and St. Jude. Now, St. Paul more than once clearly defines the scope of his message. "I make known unto you, brethren, the Gospel which I preached to you. . . . For I delivered unto you first of all, which also I received, how that Christ died for our sins, according to the Scriptures, and that He was buried, and that He rose the third day, according to the Scriptures. . . ." (I Cor. 15). The death, burial and resurrection of our Lord constitute the burden of St. Paul's Gospel; these, with the exception of the Institution of the Eucharist, are the only events in the Saviour's life of which he makes mention. Nothing was farther from his thoughts than to write a biography. Essential principles of Christ's teaching, even echoes of Christ's words, numerous points of correspondence between the Epistles and the Gospels are to be

found on page after page of his writings; but no evidence is to be discerned of any purpose on his part to restate the historical basis of the Faith that he preached. Why then should it be deemed strange that he made no mention of the Virgin Birth in documents the scope of which left no room for it? When the biographical events of which he made mention are so conspicuously few, why is so much stress laid on the lack of express mention of the Virgin Birth? He does not refer to the Baptism of our Lord, nor to divers other matters which certainly formed part of the Apostolic teaching; his silence becomes ominous only when it is a question of a doctrine that is odious to the critics.

On the one hand, then, the scope and purpose of the Epistles preclude the mention of the doctrine in dispute; on the other hand, there is many a verse of St. Paul that would be strangely out of place unless this doctrine be taken for granted. It is hard to believe that St. Paul, the friend and companion of the writer of the third Gospel, the "illuminator of Luke", as Tertullian called him, could be cited as a witness against the Virgin Birth of Christ.

The more we ponder the logic of the whole argument from the silence of the Evangelists, the more whimsical must seem to us the repudiation of a well authenticated doctrine, simply because some do not record it.

V.

The wonderful congruity of the Virgin Birth with the doctrine of the Incarnation is worthy of consideration as a proof of its truth. The two doctrines are wedded in thought as they are wedded in reality. If Christ be what we believe Him to be, the Incarnate Son of God, then it was meet that such a One should have assumed flesh in the manner that is so sublimely described in the Gospel of the Infancy—such a One could not have been subject to the laws of birth to which beings of mortal mould must conform. He must have been "conceived by the Holy Ghost and born of the Virgin Mary". And as we ponder the picture of that life as it was lived on earth, we are under compulsion to believe that if there be such a thing as miracle, this is the place for it; if ever there was a moment in history that should be signalized by miracle,

this was the time for it. As it did not befit the Holy One of God to see corruption, so neither did it befit Him to be born as other men are born. As Christ's Resurrection marked Him off from all the children of men, so also does His Virgin Birth: *talis decet Deum partus.*

The Virgin Birth of our Lord can never be dislodged by historical criticism from its place in the Christian Creed. To-day, as in the days of Justin Martyr, it is assailed not on historical grounds, but on purely philosophical grounds. This fact makes the defection of the greatest Biblical scholar of the Church of England all the more astounding. True, he does not throw in his lot with the infidel school of critics who reject the supernatural; he affirms (p. 28) his "entire and strong belief in the central reality of the Supernatural Birth"; but he capitulates to the younger school of English modernists whose watchword is "The Supernatural without the miraculous". The Canon accepts the Supernatural Birth, but rejects the Virgin Birth. It is an impossible compromise: the doctrine of the Incarnation and the doctrine of the Virgin Birth stand or fall together.

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CHRISTIAN DOCTRINE FOR PUBLIC SCHOOL PUPILS.

GREAT as are the advantages of our parish school system there are many of our children unable to profit by them. There are, even in places where the parish school flourishes, some who can not or do not attend. Parents blind to its advantages, deaf to the call of those in authority, heedless of the example of their fellow Catholics, persist in sending their children to the public schools. Perhaps, too, it happens that, from the overcrowded condition of our schools or for reasons of convenience and distance, some of our children must attend the state schools. All these children are the peculiar care of the pastor of souls. To all these he must attend. He must try to make them all faithful children of the Church. To neglect even the children of the careless or the obstinate would be visiting the sins of the parents on the children. To care for these, many noble efforts are being made, especially in our larger

cities, by loyal Catholic teachers under the guidance and supervision of the parochial clergy and the bishops.

It is not with these, however, but with the small country parish, without parochial school, that the present paper has to deal. Here the problems that confront the pastor are many. He has to care for the children of the town or district in which he lives and perhaps also of one or more missions that he visits, sometimes not more than once a month. Some of his pupils may live within easy distance of the church; others even with up-to-date methods of transportation cannot get there in less than one or two hours. Children coming from good homes will show interest and regularity, and those from the homes of the careless will often be a trial to the teacher and a hindrance to the progress of the class. Children of all ages and of every degree of mental capacity will present themselves.

In the unsettled state of present discipline there may be children who have made their First Communion at six or seven, while others who have come from neighboring parishes or dioceses have not done so at nine. There may be some who have come from a distance where the rule is to confirm at each episcopal visitation all the children who have made their First Communion, while the practice at home is not to confirm any under twelve years.

To supply the needs of this rather heterogeneous mass the pastor must determine time and place, or rather times and places for instruction. He must provide, sometimes at his own expense, the books that are necessary, divide the children into classes, secure and train some who will assist him in the work, convince the parents of their duty and enlist their help and cooperation. He must also do a great part of the teaching, especially in the preparation for First Communion and Confirmation. As regards time, it is scarcely possible to secure the children for more than two hours a week—one on the weekday (Saturday or Monday) which the children have free from school, and one on Sunday.

The weekday lesson will be entirely the work of the pastor himself; for the Sunday lesson he will try to secure competent help. To the former will come children up to twelve or thirteen years of age; at the latter those of greater age will also be present.

Many things will interfere with the attendance on weekdays. Every school child is jealous of anything that limits his freedom on those days; he regards the extra work and time as a burden and is thus prejudiced against the Catechism class. Some of the larger children will be engaged in gainful occupations, selling newspapers, passing out bills, picking berries in season, or something else that interferes with attendance. Those who come irregularly will interfere with uniform advancement and discipline of the class, and sometimes the resulting progress is disheartening.

What can be done to make this condition more satisfactory? Much can be done to make the parents appreciate the necessity of instruction, regular and systematic. The good that the well-instructed Catholic can do, the disadvantage at which the uninstructed Catholic always is, must be brought home to Catholic parents. In the Sunday sermon, in his private conversations, the pastor will insist on this. He will try to make his flock readers of Catholic literature which demonstrates this necessity. One effect of the catechetical instruction, now almost universal, at Sunday Masses is that the wealth of information contained in the Catechism, and the need of its full and thorough explanation are brought home to the minds of Catholic parents. Frequently they say they did not know there was so much in the Catechism; they become all the more anxious that their children should be fully instructed, and that the Catechism should be explained to them.

If, too, the lesson explained at the Masses be along the same lines as the one appointed for the Catechism classes, it is likely that it will be discussed at home, and that a more intelligent interest will be taken by both parents and children. Sometimes, indeed, it is quite possible that the whole family will set aside a time for the discussion of the lesson last explained, or the anticipation of the next expected lesson.

On Saturday morning the children are not expected to come all together. There will be two or three or perhaps more classes, and each child is held only for the time necessary for his work, and the lesson is made as interesting and profitable as possible. Besides, it is generally useful to point out to the children the necessity of making some sacrifice for their faith. This will encourage them in the difficulties of the lesson, will

console them for the hardship of Saturday attendance, and be the beginning of a most useful discipline of self-denial. In some sense it marks them off from other children and fosters a spirit of union among themselves and loyalty to the Church.

Little difficulty will be experienced with those who come regularly; but what is to be done with those who come irregularly or not at all on weekdays. If the absence arises from the indifference of parents, the case seems almost hopeless. There is scarcely any way of reaching those children except through the parents. Association with the children from better homes sometimes helps.

The attractiveness of the lesson itself, the method of presenting it, pleasant surroundings, the skill of the teacher, the *esprit de corps* that even the coldest Catholic is conscious of, all give some aid in coaxing or compelling attendance; but it is not often that the child can rise above the indifference of his parents.

Later on, perhaps, when the episcopal visit is announced, they will show up, behind the others of the same age in information, behind them in those practices of correct behavior in church which the child of good home and regular attendance has learned without effort. Then, above all other times, tact and sympathy are necessary in the teacher. Seeing their own backwardness, seeing so much to learn, ridiculed perhaps by other children, they fall a prey to discouragement. Their first impulse is to run away and stay away and, unless met with sympathy and understanding, this they generally do. Sometimes it will be advisable to take such children by themselves and patiently go over with them the ground already gone over with the others. This is especially necessary if they are much the older, if the children of their own age have been already confirmed. Generally, though aiming to give them all the instruction possible, the pastor must admit them to the Sacraments with the minimum of information, and trust to the grace of the Sacraments for their perseverance, and the Sunday Mass sermons for their instruction.

Every child in the parish should attend the Sunday Catechism class, and several teachers who show fitness for the work should be called in to help. The pastor will have his own class or will merely oversee the work of the others, according

to the number of pupils present and the energy he can spare from the other important and essential works of the Sunday.

The time can scarcely be more than an hour, and will be selected with a view to the peculiar circumstances of each congregation. When many of the children come from a distance, when it would be a hardship to compel them to make two trips the same day, the Catechism class is usually held before or immediately after the last Mass. This is often the most convenient time even when the majority of the children live not very far away, for generally children do not wish to make two trips nor do they wish to have their Sunday afternoon broken up by an hour's instruction and a trip to church. However, the afternoon is frequently found to be the most convenient time, and then the Catechism class is followed by Vespers or Rosary and Benediction. Whether the children come in the morning or afternoon the parents are encouraged to come with them. This attendance seems more easy to secure in the morning.

As to the method of teaching there seems to be a great diversity of opinion. An older school held that the thing of greatest importance was to memorize the Catechism, and that understanding what was memorized would come later. A newer school holds that it is explanation that is of the greatest importance. Many spend the time of the lesson chiefly in repetition of the words and helping the pupils to get them by heart. Others spend their time in getting a thorough understanding of the lesson according to the capacity of the pupil.

Any one who has witnessed a group of adults trying to remember the words of the Catechism know how treacherous is memory in these matters, how little is really remembered, what ridiculous substitutions are made—the substitution of the definition of Purgatory for that of the Sacrament of Matrimony is familiar to everyone who has had any experience in this work. Indeed, after a year or two it is astonishing how little even the brightest children will remember of the words of the Baltimore Catechism.

When taking children through the large Catechism I have often asked, "How did our little Catechism answer the question?" and very few, sometimes not even one, could recall the exact definition. These were children, certainly not below the average in intelligence, many of them perhaps above it, who

but a year before could not be puzzled in the Catechism. Indeed, the priest who, time and again, has been over the Catechism with class after class does not always find it easy to repeat the words of the Catechism. This experience should teach us that memorizing without understanding is worthless —many say injurious—and that the best way, not only to memorize but afterward to remember is to have a thorough understanding of what is learned.

Memory, always more or less treacherous, is never more so than when its object is something but dimly understood. The association of ideas upon which so many "memory systems" depend has its clearest illustration in a thorough understanding of the subject in all its relations. There seems to be no good reason why this should not apply to our teaching of the Catechism. Besides, we all know that very much explanation and illustration is necessary in order that the child may learn to perform the ordinary duties of a Catholic—to assist at Mass, go to Confession, receive Holy Communion—and two hours a week do not give too much time for this. It would seem therefore that there can be no time in the Catechism class for learning the words of the book.

The words of the Catechism, sometimes obscure enough to an adult, are often quite unintelligible to a child. As such they can not be a rule of conduct or a safe guide to faith; they are useful only when explained by the living voice of the teacher. It would seem, moreover, that if the work of teaching the prayers and the memorizing the Catechism is undertaken by the priest or teacher, the parents are relieved of a duty which strictly belongs in the home, and which will be immensely profitable to parents and children if performed there. I was once called to prepare for Baptism the non-Catholic husband of a Catholic wife and the father of a Catholic family, on what was supposed to be his deathbed. I had no trouble in giving the necessary instruction because as he told me he had been over the Catechism many times with his children. It is the duty of parents to help, and like all duties faithfully performed, "it blesseth him that gives and him that takes". It is important to memorize the Catechism, but far more to understand it; and the division of labor seems to be that the home is the place for the former, while the Catechism

class should undertake the latter. No school system has ever been able to get along without home lessons, nor does there seem to be any good reason for making an exception of the Catechism class.

To confine all religious instruction and to limit all religious study to one or two days of the week would perhaps be the surest way of convincing children that they need not think of religion except in connexion with their Sunday clothes; an idea that, at least in practice, seems common enough.

The closest approach to the practices of the Catholic school comes when each evening the child devotes a portion of the time given to home lessons to Catechism and Bible History, or some religious subject. By this method is developed in the mind of the pupil a conviction of the importance of religious knowledge and its necessity in the every-day affairs of life. It is not set apart from secular knowledge but is ever ready to direct and govern the pupil in its use.

This home work should consist in the thorough memorizing of the lesson explained the previous Sunday and a study, without much attempt at memory work, of the lesson for the coming Sunday. A most profitable feature of this home work is some attempt on the part of the pupil to apply to his present needs what he learns from week to week. It is strange how far apart theory and practice may be in the life of a child, and unless attention is called frequently to the practical application to every-day life of what is learned, few pupils will see any necessity of putting into practice what they have learned. In the home work and especially in the class there must be insistence on the practical use of what is learned. The work is incomplete without it.

Catechism is not memory drill but a preparation for immediate living, a help and guidance that the pupil hourly needs, without which his life is incomplete. The responsibility of finding this immediate application is gradually transferred from the teacher to the pupil. At first it is pointed out to him, afterward he is encouraged to find it for himself, and the effort is made to form in the pupil's mind the habit of seeking out the guidance that religion gives, and always following that guidance. This habit needs to be cultivated from the beginning; upon it depends character. It is but the application of the "just man living by faith" to the life of the child.

Usually the Catechism is gone over and explained many times before it is finally laid aside. This may be done by beginning with the abridged and simple Catechism or by taking from the Baltimore Catechism at first only the simpler questions and answers. In the earlier years only the most general view of the bare essentials can be given. We pass from the general view gradually to one more and more detailed at each repetition, always keeping in mind the needs of the pupil and his state of mental development; not insisting on the memorizing of dry and hard definitions until at least the main points are understood. The child must not get the opinion that on any religious subject the last word has been said. Knowledge must be imparted so as to leave room and prepare for further development.

An important part of the teacher's duty is to point out or help the children to discover for themselves the relation between the various divisions of Christian Doctrine. In going over the Catechism for the first time these relations are not observed, but after this general view they must be pointed out. Children must be made to see the great general plan of salvation, not merely in the units that compose it, but also in the relation of these units to each other—the Incarnation made necessary by the fall, the Blood of Christ flowing through the Sacraments, the right of the Creator to make laws for His creatures. The words of the Catechism are but the text on which the teacher is to build his explanations—the dry bones that he is to clothe in living flesh.

The Catholic pupil in the public school is sometimes asked questions concerning the faith and practices of the Church. These may be of various kinds—controversial, merely for information, very rarely offensive. Here is a distinct need realized much earlier than with the parish school pupil and it demands special attention. Patience, courtesy, charity, of course, must be insisted on; but also an answer must be supplied. An hour may often be profitably spent in finding the children's experience in these matters, getting at the answers they made and fortifying them against possible future questions. They can be taught to answer only as far as they know, to request time to find what they do not know at present, or, with more advanced pupils, to refer to competent authority on

the subject. It is usualy not difficult to make Catholic children realize that they are observed and their fellow pupils will judge the Church by what is seen in their lives. This responsibility once fully understood is a great help toward right conduct, and an inducement to be better acquainted with the doctrines and practices and history of the Church.

A more serious state of things occurs when in the higher classes some of the old-time calumnies are repeated in a textbook or by a professor. When this occurs the well-informed Catholic will protest, and should be able to refer to the library or procure from the pastor what is necessary for the refutation. If possible, these things should never go unchallenged. They are generally the result of misinformation, not of malice. It is of advantage both to teacher and pupil to have them corrected.

The uninstructed belligerent Catholic pupil can do much harm and bring discredit on the Church; the patient one, the well-instructed one is a centre from which radiates immeasurable good. Prompt in obedience, respectful to authority, diligent in school work, careful of his language and choice of his company, firm and instructed in his faith, modest in thought and word and act, many a Catholic boy is winning golden opinion for himself and praise for the Church from non-Catholic companions and teachers in school. This is the work of the Catholic home, of Catholic instruction in Christian Doctrine, of the Sacraments, and the Sacrifice of the Mass. This is the ideal that the teacher in the Catechism class must aim at. This is reward enough for all his labors.

If the pastor is himself zealous, he will endeavor to train his assistants, impressing them with the dignity and importance of the work, helping them in the preparation, suggesting better methods of teaching; when necessary, supplying them with books explanatory of Christian Doctrine.

Fortunate indeed is the pastor and parish that have a few competent teachers for the Catechism class. Sometimes these teachers are found among the teachers in the public schools, or those who have been teachers. Sometimes one or more convent graduates in the parish are willing and able to help. On these instructors, after the parents and the pastor, depends in a great measure the future Catholicity of the children of the

parish. In missions but rarely attended by the priest, the instruction of the children is almost entirely entrusted to such teachers, and even where there is a resident pastor, though he may have much spare time through the week, Saturday and Sunday are crowded with work; the time when the children can be present is so short that he cannot give them the personal attention he would wish. These teachers either individually or all together he will meet through the week, discuss with them the best methods of teaching, answer their questions, give them the information they need, direct their religious reading or study and strive in every way to minister to their efficiency.

The preparation of children for First Communion and Confirmation demands the closest attention of the country pastor. It is especially his work. True, indeed, the parent and the confessor are the established judges of the preparedness of any child for First Communion, but this is a duty to which the father usually pays little attention, while the pastor is generally the confessor also. Sometimes indeed a mother will have the ability and the zeal to prepare her own children for First Confession and Communion, and perhaps this is the best of all preparations; but still the confessor is the judge, and the pastor is warned to call together the children and by special exercises for a few days to get them ready for Holy Communion. Much again depends on the homes from which these children come. Some of them have arrived at the use of reason without having learned to make the sign of the cross; others will come almost sufficiently prepared.

Under the present discipline restored by our late Holy Father they are as a rule between seven and eight, and if they have no previous training it is almost impossible for a priest to teach them anything. Far removed from them in age, he is still farther removed from them in habits of thought and the understanding of their child minds. We say nowadays that a man is of little use in the first three or four grades in the schoolroom. It is but little different in the Catechism class of children of the same age, and unless some seed of instruction has already been sown in the child mind of seven or eight years, it is almost impossible for the priest to help the child. The mother or an older sister or some woman teacher can reach that mind infinitely more easily than he can. Even children

of the same age will sometimes be more successful than the priest in conveying to backward fellow pupils the first glimpses of things supernatural.

But with this first foundation laid it is the duty of the priest to prepare these children. We are told in the Decree of 8 August, 1910, that "a complete and perfect knowledge of Christian Doctrine is not necessary"; that "the knowledge of Christian Doctrine required in children in order to be properly prepared for First Holy Communion is that they understand according to their capacity those mysteries of faith which are necessary as a means of salvation; that they be able to distinguish the Holy Eucharist from common bread and also approach the sacred table with devotion becoming their age". Children of this age "about the seventh year more or less" cannot read, hence a Catechism is of very little use to them. The Catechisms prepared for First Holy Communion are useful mostly to parents and teachers as indicating the minimum of instruction necessary. Charts and pictures are of help in this preparation. But pastors seem to be almost unanimous in stating that the information required and the necessary disposition can be secured only by direct oral teaching. The priest here is in the place of Him who said: "Suffer little children to come unto Me, and forbid them not". He speaks and is listened to as one with authority, and surely here, if faithful to his vocation, he may expect the help of Him who uttered that invitation.

What must be his methods? Question and answer, not stilted discourse; constant appeal to the knowledge and experience of his pupils: their home and school life; much of the life and parables of our Lord. The country pastor is most favorably situated for all this. Those familiar scenes of country life, those parables of our Lord relating to daily experience of the country child—"the wheat and the cockle", "the sower and his seed", and many others, find a ready response in the mind and heart of the child accustomed to country life. The nativity, Christ's love for little children, the Last Supper, the Crucifixion, and the institution of the Sacrament of Penance, form the burden of the priest's talks with the little class. Sometimes under the trees, sometimes in church, he will take care not to kill interest by fatigue. Often

from the experiments of his class he will take occasion to inculcate a most profitable lesson. He will relieve the weariness of attention by instruction in some of the common practices of Catholics. The sign of the cross, clear in its straight lines, accurate in the form of words; the correct method of genuflection; the approach to the sacred table and return from it (the latter until it has become almost mechanical); the manner of holding the head, putting forward the tongue, swallowing the Blessed Sacrament; modesty of eyes without closing them. He will teach much from the examples of the saints of Christianity and the Old Testament. He will always act on the great principal that "interest is the best discipline".

In small congregations it is hardly useful to prepare children more than once a year, and the tenor of the Decree on this subject seems to indicate that this should be at Eastertide. When Easter is early, it means that First Communion must be administered before the schools break up, and the time for instruction must be set either before or after school hours, with perhaps a day or two out of school just previous to the day of First Communion. Most country pastors seem to favor a weekday for the great event, and without any special ceremony they allow the children to come to the altar-railing accompanied by their parents or other members of the family. The solemn Holy Communion takes place later, immediately before Confirmation. The children are so young that ceremony disturbs them. The parents' presence encourages and steadies them. The parents help them in their preparation and thanksgiving. The church, of course, is especially decorated, and the families are warned that the day of First Communion for one of its members should be a day of holy joy for all. A word or two before the distribution of Holy Communion fixes the attention of the children on what they are about to do, recalls to their minds the instructions received; a few words after the ceremony warns them of the duty of thanksgiving and exhorts them to frequent Communion. The little instruction given these children is soon forgotten if not carefully renewed and extended; and a certain small class of parents who seem to think that a child is established in the faith once he has made his First Holy Communion are to be warned of this duty, and every possible means used to keep

up the regularity of attendance at the Catechism classes, and the frequency of receiving Holy Communion.

For Confirmation more extended preparation and fuller knowledge are necessary. Should Confirmation be given during the school year, the children have to be assembled either before or after school hours and the same general rules already so often stated are to be followed in the lessons. Correct understanding, the necessity of regulating one's life by what is learned, the duty of putting into actual use the knowledge gained, memorizing only what has been explained and understood, on the part of the pupil. On the part of the teacher, explanation, copious illustration, suggestion of occasions for the use of what is learned, always keeping in mind the experience and needs of the class. Special emphasis of course will be laid on the Sacrament of Confirmation, its preparation, necessity, and effects. Where the bishop examines, there is always the temptation to prepare so as to make a good showing. It would be unfortunate if this was to interfere with the real work of the instruction. The examiner is not going to find out all the children know. It is easy to get a class to study the favorite chapter of the bishop, known even by the parents from previous visits. Children may be drilled into a few questions, outside the Catechism, which the bishop is known to ask. The ability and information of the Confirmation class is known only to him who has charge of it. The praise or blame of the bishop on Confirmation day means nothing to the pastor who has only the welfare of the children at heart.

What has so far been described is what takes place only under the most favorable circumstances. The country pastor cannot always get his children together for instruction. Some who can not come regularly he instructs privately in his home. Often he will visit at stated times a village or a district where a few Catholic children live. In season and out of season he is following the little ones of his flock. He searches them out singly or in groups; he instructs them in a private home, a barn, a school building, an empty store, the village lodge-room. As long as he can he holds them, convinced that they need all the instruction he can give. With genuine regret he sees them drop one by one from the class. He is ever striving

against a rather large group of Catholic parents who seem to be firmly convinced that after Confirmation further instruction is unnecessary. To their minds the time spent in the Catechism class is a species of purgatory for their children; they are glad when it is over; no longer are they concerned about further instruction. Here again little can be done. The child cannot rise above his home or his parents.

The Bible History goes *pari passu* with the Catechism. From the very beginning it is used in illustration or explanation. The event is read from one of the approved histories or directly from the sacred page itself. In the New Testament the latter practice is most suitable. The children can not be too early acquainted with the very words of the text. Later on the systematic study of Bible History is undertaken. From the Old Testament the gradual unfolding of the plan of salvation is learned. The New Testament shows us the fulfillment of the Old. Both the Old and the New Testament furnish examples of heroic sanctity that the pupil must be early acquainted with. He must be taught to profit by their example or take warning from the punishment meeted out to evil-doers. He must not regard these examples as so remote that he has nothing to learn from them, but as models set up by God for all time. He must recognize his close relation to them in the communion of Saints. His hopes must be directed toward association with them in heaven. If possible, this study is to be so conducted that it will create a personal interest in the Bible, an interest that will persist through life in the reading and study of that sacred volume.

I have tried to sketch what is peculiar to the country parish without a Catholic school. There are no statistics to show us how efficiently the work is done, no record of the proportions of those who remain faithful and those who fall away. The fact that these parishes live, though their best blood is ever drained away to the large cities, the eagerness with which they build and support schools as soon as numbers justify it, the many vocations to the convent and the priesthood, seem to point that the work is generally well done and has the blessing of Almighty God.

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THE PRIEST IN THE FRENCH ARMY.

AT the breaking out of the present European war, which in magnitude and fierceness threatens to surpass all preceding wars, no provision existed in French law for the spiritual care of soldiers and sailors. The army and navy chaplaincies provided for by the French concordat had been suppressed in consequence of the suppression of the concordat itself.

It is true that on different occasions some sort of arrangement had been planned in order to give satisfaction to Catholics. Under the Delcassé Ministry a project had been prepared by the naval intendance with a view of minimizing as far as possible the odium of the ministerial decree of 6 February, 1907, abolishing entirely the "aumôniers de la flotte". Likewise a decree dated 5 May, 1913, had been issued contemplating, but in time of war only, two army chaplains for each army division, one for each corps of cavalry, and two for ambulances at the front.

Neither of these projects had gone into effect at the outset of the war, so that the sailors at sea were left altogether without religious assistance and the land forces had to depend exclusively upon the services of the parochial clergy.

Vice-Admiral Bienaimé was the first to protest against this state of affairs. In a letter, 2 August, to the Secretary of the French Navy, he strongly insisted upon something being done in behalf of Catholic sailors and marines. The letter is worth quoting:

> After the concentration of our material forces which is being pursued with such superb enthusiasm, allow me to call your attention to the concentration of our moral forces, and to remind you that, of all the generous sons of France, our sailors alone run the risk of going to danger without feeling close to them the spiritual comfort born of the sense that God's Providence is nigh unto them. In behalf of the sorrowing but courageous mothers of those children of the seaside whose patriotism seeks its inspiration in the souvenir of their native church, I beg you to carry out the project prepared by the naval intendance, under the Delcassé Ministry, with regard to embarking some naval chaplains.

In response to that urgent appeal, a small number of chap-

lains was commissioned by the Navy Department. A similar appeal was made to the Minister of War to carry out without delay the ministerial decree mentioned above.

Although both the Navy and the War Department showed some readiness in granting what was asked in behalf of Catholic combatants, it soon became apparent that the number of chaplains commissioned was altogether inadequate. The late Count Albert de Mun, the Catholic Deputy, took the matter in hand and obtained from the French Government a considerable increase of the allotted number. Thanks to his influence, the Mediterranean division of the French Navy has now ten chaplains and the North division a proportionate number, all these naval chaplains being salaried by the Government. For the Army, de Mun obtained from the Government the additional appointment of 250 supernumerary chaplains, with the clause, however, that they will be compensated, not from the War Fund, but through private subscription. An appeal made to the clergy to volunteer and to the people to subscribe met a prompt and generous response. In a few days hundreds of priests had offered to serve even without compensation and the subscription list was closed, having reached more than the desired amount.

Whether this arrangement compares favorably or not with what is done, in point of religious service, in other armies and navies, the writer is not in position to say; nor does it matter much, as there are really, in the French Army, more chaplains than are vested with an official commission.

When, in July, 1889, was passed the famous military law enlisting the French Clergy, the anti-clerical politicians responsible for the measure were thinking only of the "curé sac au dos", and, in their mind, that meant the crippling of the recruitment of the clergy, the thwarting of the progress of the Church. It never occurred to them that the presence of the clergy in the ranks of the army, even like the leaven hid in three measures of meal, might transform the army. They would have been much more surprised had any one told them that this law, clearly intended to hurt religion, would some day work great results in favor of religion. In fact, Catholics themselves were far from agreed on the probable workings of the law. While the majority predicted, as a bitter fruit of the

law, a deterioration both in the number and quality of the clergy, there were found a few who took a more hopeful view of the case and foresaw, against the very intent of the law, sacerdotal vocations of a better and stronger temper, capable of wielding a powerful influence in that milieu into which they were thrown against their wish and in spite of the time-honored immunity of the clerics from military service. The present crisis seems to amply justify their hope.

At this early hour, it is not possible to give the exact count of the priests serving in the French Army. Nevertheless, from the reports already at hand of some twenty-five dioceses and a dozen religious orders it is safe to say that the figure is close to 20,000 with an additional 5,000 teaching brothers. These 20,000 priests are fairly well distributed through the various branches of the Army. Probably the majority of them are attached to the Red Cross hospitals; but many are at the front either as combatants or as *brancardiers,* and reports are coming in of many abbés being killed or wounded or made prisoners. If it is now remembered that, by a recent decision of the Holy See, the canonical impediment of irregularity incurred by the shedding of blood was provisionally suspended and that every soldier priest is authorized to say Mass and give absolution and administer Extreme Unction, the conclusion will not be forced that never did army receive better spiritual care, than does the present army of France.

The writer happened to be in Belgium at the beginning of hostilities. With great difficulty, even to the point of being once arrested as a German spy, he managed to reach France, traversing the territory that has since become the theatre of war. In his travels in France from the Belgian line to the Italian frontier, he came in touch with priests and laymen and soldiers hailing from nearly every part of the country. From what he saw and heard he is convinced of two things—namely, the perfect devotedness of the clergy to the cause of the Allies, and the powerful influence that loyal attitude exercises upon the religious revival of the masses.

When one passes from the atmosphere of fervid French patriotism to that of American neutrality, he must confess to a sense of surprise and almost annoyance at the oft-asked question: Why should the French priests sacrifice themselves for

a country that has treated them so badly? It would be an unworthy answer, one that every French priest would repudiate, to say that they cannot help it and simply yield to the might of the law. Thousands, to begin with, have freely and promptly returned from distant lands at the first call of their country; even among the priests residing in France and as such subject to compulsion, it is doubtful that a single one could be found who in his heart wished to shirk what all consider a sacred duty. Forsooth, neither the regulars who have been compelled to seek abroad the privilege of living their own life, nor the seculars who have been robbed of their patrimony, have forgotten the wrongs heaped upon them by an anti-religious and anti-national policy; but over and above those wrongs, they see France, the welfare of France, the salvation of France. Who shall blame them and who shall not admire them?

Undoubtedly, there was something essential lacking in President Poincaré's message to the country; the priests felt it and keenly so. Nevertheless, for the sake of France, they heartily echoed the closing words of that message: "Haut les cœurs et vive la France!" The same *oubli* of God's name was painfully noticeable in Premier Viviani's, otherwise remarkable, manifesto; nevertheless he had the whole nation, priests not excepted, with him when he said: "France, unjustly provoked, did not want war. She left nothing undone to avert it. Since war is forced upon her she will defend herself against Germany and whatever other nation would side with Germany in the conflict of the two countries. Under less favorable circumstances, France has proved that she is an adversary most to be feared when she battles, as is the case to-day, for right and liberty."

If ever the unjust charge of lack of patriotism so often hurled at the French clergy needed an answer, the answer has now been given. And yet the readiness with which the French clergy answered the decree of mobilization does not find its full explanation in patriotism, as the term goes. The writer was visiting a young priest recently ordained and assigned to his mission. As the first rumors of coming mobilization reached him, the young curate immediately sent for his military apparel and simply remarked: "Being a *sous-officier*

I shall certainly be sent to the front. I will leave the very first day. There is more good to be done there than here, for, besides leading my sixty men, I shall be able to confess and absolve those who fight and are likely to fall for their country."

This case is quite representative. A unique opportunity offered itself to the French clergy of showing, through self-sacrifice, their love of both country and souls. Without a word of recrimination for past injuries, without even giving much thought to the theoretic immunity of ecclesiastics from military service, the opportunity was seized by all alike, either impressed or volunteers. "By turning French again, the national soul finds itself Catholic," is a remark made by Mgr. Baudrillart, Rector of the Catholic Institute of Paris.

That in the face of war the soul of France has shaken off all spurious accretions and once more revealed itself French purely and simply, nobody who lived in France during the month of August could fail to notice. Gustave Hervé, the chief of anti-militarists, actually apologized to the country for his treasonable theories and was among the first to enlist. Little notice of the assassination of Jaurès, their leader, was taken by the French Socialists, absorbed as they were by the common cause.

In issuing the order of mobilization the French Government had counted upon a probable shrinkage of fifteen per cent, whereas the actual waste was less than two and a half per cent, deserters and *refractaires* flocking back to the colors side by side with the exiled monks! What a contrast in the national sentiment between 1870 and 1914! De Mun tells in the *Écho de Paris* how, in 1870, he saw the French deputies leaving the Quay d'Orsay with bowed heads and care-worn countenances, uncertain whether the nation would ratify the declaration of war and present a united front before the enemy. And, speaking of the famous session of the French Parliament, 5 August, 1914, he adds: "Yesterday the whole nation was there united, alive and confident in her cause. All those who spoke in her name, in words the magnificence of which fully rose to the occasion, were the faithful interpreters of the national soul."

Whether by a general law or by reasons peculiar to the French temperament, that vigor of patriotism evinced everywhere in France has proved a powerful stimulus of religious sentiment. On the eve of the war not a few had voiced their fear lest to war might be added revolution. The revolution did take place, but not as prophesied. To all intents and purposes, it was a religious revolution, one that may well be called a national conversion. It matters little if, in religious matters, French officialdom still retains some of its wonted aloofness or at best intrenches itself in a merely passive attitude. The official world is not always a true exponent of the nation over which it presides, and nowhere is it less so than in France. That the people itself, in its distress, frankly and calmly turned to God and the Blessed Virgin and the Sacraments is abundantly testified by reports from nearly every corner of France. Neither in the spoken word nor on the printed page is the old tone of raillery at the clergy or the Church or sacred things to be found any more. The worst *mangeur de curés* meets the priest with the ready and hearty greeting, "We are all brothers now". Such a newspaper as *La Guerre Sociale* comes out bearing on its front page the picture of Christ refusing the homage of the enemy's arms and the picture of the French Curé of Moineville shot by the foe. "Christ and His priest," says the *Revue pratique d'Apologétique,* "given a place of honor on the front page of Gustave Hervé's journal! That is one of the many comforting surprises afforded us by the dreadful events of the hour."

The writer is well aware that such a transformation is not the sudden and exclusive result of the soldier priest's patriotic attitude; the transformation has been prepared by the patient and zealous work of the parochial clergy chiefly since the Separation act. There is no doubt, however, that the religious sense, which in so many had remained sluggish in spite of the best efforts to rouse it, has finally yielded to that plain but effective homily of the *curé sac au dos.*

The holy contagion seems to have caught the French Army particularly. From all sides come comforting reports of a vast number of soldiers, privates and officers as well, who after years of neglect asked to receive the sacraments so as to fight well and die decently, as one of them put it. Few regiments

left home for the front without attending Mass in a body. We have it from several French dailies that in many places military Mass was offered wherein celebrant, deacon, subdeacon, acolytes, censer-bearers, organist, and chanters, were all soldier priests. Far from looking askance at these religious demonstrations, the military authorities frequently joined in them. We hear of such ceremonies as the *bénédiction des sabres* and of the military-like prayer of a high army officer to the local Bishop: "My Lord, bless our guns!"

The issue of the war is in the hands of God. Whether the splendid concentration of the material forces of France and the superb endurance of her army will end in victory or in defeat, He alone knows. Will the moral concentration and the religious revival, of which we have now unquestionable witness, stand or collapse after the war is at an end. There is always room for pessimism in this wicked world. Discounting those who, for lack of understanding of the complex conditions of modern France or of sympathy with her mobile temperament, have long since given her up as definitely lost, there are not wanting, even among her friends and well-wishers, those who from her past doubt her future. They speak of victory as the source of greater self-confidence on the part of the rulers and of defeat as the signal of social disturbances, religion in either case being the loser by the issue of the war. The writer has a brighter word of prophecy. Although fully aware that it is a dark place in which the light of his hope shineth, he none the less thinks it well to turn unto that light, and for the following reasons:

1. Whatever the issue of the war, France will be chastened either by costly victory or crushing defeat. Victor or vanquished, she will have voids to deplore. Despite her many errors, she has not lost that Christian virtue which she calls *esprit de famille*. If the dread of losing those that are near and dear brought masses of people back to the Church, is it not a fair hope that the sorrowing memory of the fallen will keep them within the Church?

2. It is undeniable that a steady religious revival has taken place in France chiefly during the last decade. The main obstacle which religious workers still find in their way is that subtle and often unconscious distrust which the French people

entertain against the clergy in matters political, a distrust that cannot fail to impair the priest's influence even in his own religous sphere. That distrust seems to have entirely disappeared, thanks to the patriotic attitude of the clergy. France has ever exhibited a keen sense of appreciation for whatever is unselfish and self-sacrificing, that is patriotic. After acclaiming the generous soldier priests who flocked to the colors in defence of the integrity of the nation, pouring the while treasures of grace, peace and consolation into the hearts of the militant children of France, will she turn from them, refuse to hear their voice and heed their exhortations? Is it not more likely, on the contrary, that they who proved staunch Frenchmen and genuine priests will be given a voice not only in matters of religion but also in those of the commonwealth?

3. The distinguished French statesmen who, in the hour of national danger, were called upon to form a cabinet of national defence are known to be dissatisfied with the workings of the Separation act and to wish for the restoration of some kind of *entente* with the Holy See. When to the heavy duty of sustaining war succeeds the no less arduous task of arranging for peace, it is not probable that Pope Benedict XV, whose election was so well received in France, will be ignored as was Pope Pius X at the breaking of the Concordat. From his wise counsels and friendly spirit may we not look forward to such a reunion of Church and State in France as may enable them both to rise purer and stronger from this terrific war?

All this is said more in hope than certainty. Despite all its horrors, the war will in the end be a great blessing if it contributes to restore France to her former dignity of Eldest Daughter of the Church.

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A RECENT HISTORY OF FREEDOM OF THOUGHT.[1]

J. B. BURY, Regius Professor of Modern History at Cambridge University, England, presents us with an account of the struggle of reason against authority from the early beginnings of Greek civilization up to the very threshold of the twentieth century. This History thus covers a long period, and the author is at some pains to condense the rich material into the compass of some 250 small pages. Unfortunately the work represents a rich mixture of honest facts and historical myths, statements that are but half true and such as are not true at all. An ill-disguised party spirit is probably to blame for this, and not any conscious desire to hinder the movement of enlightenment which promises in time to make the publication of such books impossible.

Everywhere the author tries to show how inimical religion is to the progress of science. Supernatural religion is based on "blind faith" in a self-constituted authority, whereas science is the child of the freedom of thought. So far as the Professor sees, the struggle has constantly been turning in favor of reason. "The general result of the advance of science, including anthropology, has been to create a coherent view of the world in which the Christian scheme, based on the notions of an unscientific age and on the arrogant assumption that the universe was made for man, has no suitable and reasonable place."[2] The evidence, however, which he offers does not support this conclusion; rather does it show that infidelity has grown apace, especially since the Renaissance, and that to-day men are practically free to scoff at the supernatural claims of Christianity with impunity. This is, of course, an altogether different thesis from the one he proposes to prove, and for a good and simple reason—namely, that religion has never shown itself inimical to the progress of science. The freedom of research and of speculation within the domain of science has no history and no period of liberation. The advance of science is one over ignorance, and not over religion.

[1] *A History of Freedom of Thought*, by J. B. Bury, M.A., F.B.A. *Home University Library*. Henry Holt & Co., New York.

[2] P. 190.

In an introductory chapter, Bury tries to gain a philosophical basis for his History. The greatest obstacle to the freedom of thought, he says, has always been a "mental laziness", a repugnance to think for oneself and to correct one's convictions in the light of newer knowledge. Superstition strengthened this conservative instinct. This is the psychological motive, and it is, in turn, reinforced by the active opposition of certain powerful sections of the community, such as caste and priesthood. "In prehistoric times these motives operating strongly, must have made change slow in communities which progressed, and hindered some communities from progressing at all." [3]

We find no trouble in admitting that men are slow to adopt new views, especially untried ones. This fact has been abundantly insisted upon recently by the Pragmatists, Humanists, and others who needed a new basis for a new philosophy; but they, like Bury, made the mistake of universalizing everything else out of existence with the aid of a false universal—one gained *per simplicem enumerationem*. This psychological defect (if it is one) is manifestly too weak to account for the absolute strength and stability of some of our deepest convictions in all branches of knowledge. And it fails no less in its attempt to render intelligible the Faith that withstands the severest tests of endurance. However, it ought to succeed in order to lend some degree of probability to Bury's general thesis: religion is a superstitious conviction held in place by the law of mental inertia. True history, moreover, amply testifies to the fact that the founders of modern science were at the same time men of deep religious convictions.

Bury makes a greater mistake when he identifies the supernatural faith with superstition. His reasoning is briefly this: we are justified in accepting a fact on the authority of another only when we can directly verify it; this is reasonable faith. Now, the doctrine of the Trinity cannot be verified or proved, therefore belief in it is superstition. "Now people at all times have been commanded or expected or invited to accept on authority alone—the authority, for instance, of public opinion, or a Church, or a sacred book—doctrines which are not proved

[3] P. 10.

or are not capable of proof." The most he can say for these doctrines is that they cannot be disproved; but of course they do not deserve credence on this account, except with such as possess "exuberant faith".

The author does not seem to be conversant with the teaching of St. Paul, and of the Church ever since, that our faith must be reasonable. Scientific treatment requires that we carefully look into the position of an adversary which we wish to present, even if that adversary be the exponent of supernatural truth. The Church has always taught that faith rests upon authority, the *competency* and *veracity* of which must be manifest to us. Reason is, therefore, never asked "to surrender her rights to an authority whose credentials she has not examined and approved". This false idea of authority is fundamental for the whole contention of Professor Bury. He does not read deeply in the records of the development of Christian civilization. He sees in the Church nothing but a strongly entrenched ecclesiastical power ready to throttle all advance in science and free thought through the employment "of physical and moral violence, legal coercion, and social displeasure". How much the will enters into this understanding, we are unable to say. It is not very rational.

The second chapter of this History deals with "Reason Free" in the history of Greece and Rome. We need not enter into detail, because some subsequent chapters are of greater importance. It ought, however, to be remarked that if "Democritus's powerful brains were not hampered by fantastic tales of creation, imposed by sacred authority, when he performed the amazing feat of working out an atomic theory of the universe", it is because the doctrine of creation has nothing to do with the atomic theory, a purely scientific theory on the constitution of chemical and physical bodies. Democritus got round the question as to the origin of the universe, however, like Aristotle, by saying that matter is eternal. Haeckel, whom Professor Bury admires so much, had no better answer to give. Unfortunately for philosophy, it is one of those explanations that explain nothing, especially for one who has "the inconvenient habit of using his reason". Recently a rationalistic professor of philosophy rejected the idea of a Creator, because to-day any child can put the perplexing ques-

tion: Who made God? This is "Reason Free" with a vengeance.

Further, in the light of what we know about the Sophists, it sounds strange to learn now that "they sought to test everything by reason", and that "they taught young men to use their reason". The history of Greek thought reveals this one fact unequivocally—that the philosophy of the Sophists marks the lowest ebb of constructive thought and criticism in Greek philosophy (the domain of reason par excellence). The Sophists were preëminently dialecticians, jugglers of words, who taught the Athenian youth, ambitious of political honors, how to deceive the masses with specious argumentation. Knowledge consisted in their ability to juggle any proposition into a semblance of truth—truth made to order. Socrates's life work was a continued effort to counteract their superficiality and prostitution of reason. Professor Bury, however, styles this period the "age of Illumination".

Anaxagoras, too, appears in a new light in this History. "In regard to popular gods Anaxagoras was a thoroughgoing unbeliever". He taught "that the gods were abstractions". This leaves the reader under the impression that Anaxagoras was a freethinker *sang pur*; yet nothing is farther removed from the truth. Aristotle, to whom we are indebted for the greater part of all our knowledge concerning the earlier philosophers, tells us that Anaxagoras, observing the manifest order and beauty that govern the universe, put it down as the work of a designing spiritual cause.[4]

If reason was free in Greece, it was "In Prison" during the Middle Ages, a victim of the lurid policies of coercion which the Christian Church adopted. We should naturally expect the Middle Ages to fare ill at the hands of a writer who has no sympathetic understanding of the position of the Church. We would have no quarrel with him, if he limited his attacks to dogmatic intolerance, the intolerance that truth has for error. The Church has never for a moment tolerated error, and we should welcome a competent history of all the attacks made on her divine deposit, all of which she has repulsed, in the course of two thousand years. Professor Bury's

[4] Arist., *Met.*, 3, 984. b. 8.

program is wider: Constantine's adoption of the Christian religion "inaugurated a millennium in which reason was enchained, thought was enslaved, and knowledge made no progress".

This charge is neither new, nor interesting, nor true. And we may be sure that it is not the result of deep personal study. It is in all truth a superstition like any other, and it is slowly being replaced by a more just estimate of the Middle Ages. The Cambridge History speaks of a conspiracy against the truth about the Middle Ages. Nicholas M. Butler,[5] President of Columbia University, puts it this way: "The very use of the name Middle Ages to describe a group of ten centuries is sufficient evidence that those centuries are neither understood nor appreciated. . . . To suppose that such an age as this can be properly described as dark is only to invite attention to the limitations of one's knowledge and sympathy. No age was dark in any true sense that witnessed the assembling of scholars at the feet of Alcuin and Hrabanus Maurus; that saw the rise of universities, of guilds, and of cities; that was fired by the enthusiasm and zeal of St. Dominic and St. Francis, that gave birth to the story of the Cid, of the Holy Grail, of the Nibelungen, and the Divine Comedy of Dante; that witnessed those triumphs of Gothic architecture that still delight each eye that rests upon them; or that knew the Constitutions of Clarendon, the Magna Charta, and the legal Commentaries of Bracton."

While Professor Bury cannot be supposed to be ignorant of this, he chooses to be silent and to bring other damaging testimony. "Besides the doctrines of sin, hell, and the last judgment," he says, "there were other doctrines and implications in Christianity, which, forming a solid rampart against the advance of knowledge, blocked the paths of science in the Middle Ages, and obstructed its progress till the latter half of the nineteenth century." And again: "In every important field of scientific research, the ground was occupied by false views which the Church declared to be true on the infallible authority of the Bible. The Jewish account of Creation and the Fall of Man, inextricably bound up with the Christian

[5] *Philosophy*, p. 34.

theory of Redemption, excluded from free inquiry geology, zoölogy, and anthropology." [6]

This indictment is indeed terrible, and one would think that the author had unimpeachable testimony to justify the tone of finality with which it is made. What do we find? Oft-repeated tales that have been refuted time and again in serious works of history and in popular magazines. "The Church condemned the theory of the antipodes," is one of them. Bury here undoubtedly refers to the "condemnation" of the priest Virgilius in the year 747. Virgilius was accused of teaching that "under our earth there is another world and other men, another sun and another moon" ("quod alius mundus et alii homines sub terra sint seu sol et luna"). Pope Zachary informed St. Boniface that he had cited Virgilius to appear at Rome, and that he was to be condemned, if in reality he held such doctrines. Nobody to-day knows what Virgilius really meant to teach. The Pope was of course interested to know whether he taught anything that would deny the unity of the human race. The doctrine of the antipodes, as we understand them to-day, would not have militated against the unity of the human race. To hold, however, that there is another world besides the one we know, which is also inhabited by men like ourselves, might be conceived to run counter to the teaching of the Bible. Hence the solicitude of the Pope. Apart from the fact that such a doctrine is even to-day highly unscientific, inasmuch as science has not a vestige of proof for such an assumption, we must add for the comfort of "reason" that Virgilius was never condemned, nor was the doctrine of the antipodes. Virgilius was afterward consecrated bishop of Salzburg and later canonized by Gregory IX.[7]

Bury further informs us that "anatomy was forbidden, partly perhaps on account of the doctrine of the resurrection of the body".[8] Dr. Walsh says: "There is not the slightest basis for this bit of false history except an unfortunate, it is to be hoped not intentional, misapprehension on the part of historical writers as to the meaning of a papal decree issued by Boniface VIII in the year 1300.[9] It is certain that neither

[6] P. 64.

[7] Cf. Donat, *Freiheit der Wissenschaft*, p. 216.

[8] P. 65.

[9] *The Thirteenth, Greatest of Centuries*, p. 91.

Boniface VIII nor any other pope ever prohibited the study of anatomy or the dissection of the human body. On the contrary, we have abundant proof for the statement that anatomy was practised in the medical schools of the Middle Ages that were either founded or approved by the Popes. Thus the Medical School of Montpelier was accorded yearly one corpse of an executed criminal for the express purpose of dissection. A provision was made that such criminals be dispatched by drowning in order to leave the body intact. Frederick II required a testimonial from the medical faculty that a prospective practitioner have studied at least one year the dissection of the human body". Dr. Walsh also points out the very significant fact that the history of human dissection can be traced with absolute certainty only from the time immediately after the Bull of Boniface VIII. It was at this precise time that Mondina laid the foundations of dissection at the University of Bologna. And if any doubt about the matter still remains, we have but to read the title of the Bull "De Sepulturis", which is self-explanatory: "Persons cutting up the bodies of the dead, barbarously cooking them in order that the bones of the dead, being separated from the flesh, may be carried for burial into their own countries, are by the very fact excommunicated".[10]

Bury retains an equally false impression concerning the prohibition of the study of chemistry. "Chemistry (alchemy) was considered a diabolical art and in 1317 was condemned by the Pope". The prohibition of a huge swindle of this time—the manufacture of gold out of the baser metals—is here meant. John XXII says: "Poor themselves, the alchemists promise riches which are not forthcoming." The punishment to be visited upon such swindlers is mild when compared with those inflicted upon the same class of criminals by the U. S. Government. The swindler was required to turn into the public treasury as much gold and silver as had been paid them for their alchemies, the money thus paid to go to the poor.[11] Anyone who has read the Canon's Yeoman's Tale by Chaucer will appreciate the wisdom of this prohibition.

[10] Cf. Donat, op. cit., p. 217; Walsh, op. cit., p. 91 ff.; *Cath. Encycl.*, "Anatomy".

[11] Walsh, op. cit., p. 94.

The Pope did not, therefore, forbid the study of chemistry. We know from history that Albertus Magnus and Bacon, both monks, did considerable work in chemistry. Paracelsus expresses his indebtedness to the chemists of the thirteenth and fourteenth centuries. The beautiful Gothic windows, the marvel of our times, and the imperishable colors of the illuminated psalters are eloquent defenders of the Church against the accusation that she considered chemistry a diabolical art.

How great the distrust of science was in the Middle Ages is further instanced by the imprisonment of Roger Bacon, who had "an inconvenient instinct for scientific research". We cannot allow this statement to go unchallenged, although our present-day information on the "case" is far too meagre to permit of just appreciation. Certain it is, however, that Bacon was very extreme in his criticism of the then prevailing methods in theology and philosophy. Some of his theories did not seem to be above the suspicion that they offended against the orthodoxy which he continued to profess. The great interest that is shown at present both inside and outside the Church in the work of this remarkable scientist of the Middle Ages will undoubtedly bring out the true case of Roger Bacon. Bacon was a monk and as such subject to obedience in all legitimate matters. This must not be forgotten. He was permitted to carry on his scientific labors which eventually crystalized in the formulation of a theory of optics, of the laws of reflection and refraction, the introduction of the burning-glass, and various other important results in chemistry, astronomy, magnetism, etc. Had the sciences been frowned upon by his superiors simply because of their "great distrust of science", Bacon could never have written his *Opus Majus*. Bacon was imprisoned by personal enemies among his brethren. This fact cannot be denied. But neither can any definite reason for this action be given at this moment. Bacon dedicated the *Opus Majus* to Clement IV, his personal friend and protector.[12] Albertus Magnus, of equal fame with Roger Bacon because of his scientific work, never suffered persecution or condemnation.

[12] De Wulf, *Hist. de phil. medievale*, p. 420.

Nevertheless, although Bury's sweeping indictment cannot stand, the student of medieval history will admit that the sciences were not, in general, so intensely cultivated as they are to-day. The sciences were always studied largely as a preparation for the study of philosophy and theology. The Middle Ages were far more eager to construct a unified rational view of the universe than to augment their stock of detail knowledge. Their whole civilization was unified in its social, economical, and political relations—a perfect comprehensive organization. We shall learn to admire this as our knowledge of the Middle Ages grows. This, and not any desire on the part of the Church to stifle the scientific instinct in the interest of religious authority, is the true reason for the neglect of the experimental sciences, such as it was.

Bury closes his review of the Middle Ages with a curious appreciation of Thomas Aquinas. His mind, we are told, had a natural turn for scepticism. "He enlisted Aristotle, hitherto the guide of infidelity, on the side of orthodoxy, and constructed an ingenious Christian philosophy which is still authoritative in the Roman Church. . . . The treatise of Thomas is perhaps more calculated to unsettle a believing mind by the doubts which it powerfully states than to quiet the scruples of a doubter by its solutions".

After all that Bury has said so far about authority "warning reason off the ground", about the Church enforcing a blind belief in her doctrines, it sounds strange indeed to hear that her greatest theologian, who so "powerfully states the doubts of reason" and answers them (not quite to the satisfaction of the author), should have become authoritative for the Roman Church. We cannot help suspecting that those "who really care to use their reason" are still of the Fold. The truth is (and it will help the author to a consistent view), that reason was free in its own field. Philosophy, which in the days of the Scholastics comprised all the sciences, had, as they said, its own *objectum formale*, its own province, and also its own instrument of knowledge, namely, reason. But since truth cannot contradict truth—*verum vero contrarium esse non potest*, as Henry of Ghent puts it—freethinking was "warned off the ground" of divinely revealed truth, leaving reason perfectly free in its own field and allowing it to help where it could in

theology. Faith is reasonable submission, and Thomas used his reason to show that it was indeed such. This is not scepticism; this is criticism, of which our critical age has still far too little.

Gabriel Campayré, also an historian and one who is far above the suspicion of orthodoxy, approvingly quotes Thurot, who says: "The orthodoxy of the Middle Ages was reconcilable with a liberty that even seems excessive. The custom of not deciding until after having considered the pros and cons, and the obligation to consider all objections, gave the mind the habitudes of liberty." [13] And Bayet believes that perhaps never has man had prouder confidence in the puissance of reasoning.[14]

Keeping in mind this juster appreciation of the Middle Ages, we shall see that Bury's "Prospect of Deliverance", which he sees in the Renaissance, stands for a deliverance of the free-thinker from the authority of Christian orthodoxy and not for a liberation of the scientific mind as a consequence of the former. We do not fully know to-day what the Renaissance means; but we do know that Christian civilization suffered enormous loss through the unbridled and uncritical revival of pagan civilization, almost *in integro*. It was a violation of a natural law of gradual development. It should have been a slow and intelligent adoption of the permanent values in heathen culture. As it was, however, all the vices known to antiquity were reintroduced and in some cases intensified, and the result was desolation in a holy place. Certainly, one result was a turning aside from the higher ethical standards that Christianity had painfully established, and the inauguration of a period of crass materialism and unbelief. This infidelity is hailed by Bury as the deliverance of reason.

Coincident with this resurrection of paganism, a revival of the scientific spirit of observation and experiment took place. Neither Bury nor any other writer on this period known to us has ever shown that the revival of the classical forms of expression, or the revival of the cult of pagan art, or the "de-

[13] G. Campayré, *Abelard*, in The Great Educators' Series, Chas. Scribner's Sons, 1893, pp. 299-300.

[14] L. c.

liverance from the yoke of orthodoxy" stand in any causal relation with this change of attitude in the sciences. The inductive methods, even the formulation of them, and the clear consciousness that in the field of science, observation and not authority is the only means of increasing scientific knowledge, date from the times of Albertus Magnus, Thomas Aquinas, and Roger Bacon, not to mention Pierre de Maucoint, whom M. Bayet styles "Dominus Experimentorum". Unfortunately these intellectual giants were followed by several generations of veritable pigmies, who, far from continuing the traditions of their fathers, did not even understand how to preserve them. The rebirth of science was a return to the inspirations of the thirteenth century. Infidelity has no share in it; rather is it true that unbelief is a by-product only of the resurrection of paganism. If any proof were needed, we could point to the significant fact that most of the great scientists were men of staunch Catholic orthodoxy. Professor Bury knows this, but finds that "the general tendency of the thinkers of the Renaissance period was to keep the two worlds (old religion and new ideas) distinct, and to practise outward conformity to the creed without any real intellectual submission."[15]

The lives of the great thinkers are protests against such accusations. Copernicus was a Catholic priest and canon, devoted to his faith as much as he was to the cultivation of the study of astronomy. His bishop, Tiedeman Giese, and the Archbishop of Padua, Schonberg, urged him to publish the results of his observations. Kepler was a sincere Protestant, as was also Tycho Brahe. Newton was far from being a freethinker, for he never pronounced the name of God without uncovering his head, says Clarke, his pupil. Columbus was not only a pious Catholic, but he owes it to Catholics that his idea could at all be tested. Huyghens, Boyle, Harvey, Albrecht von Haller, J. Bernouilli, Linné, and many others never found it necessary to relinquish their faith in the interest of science. Francis Bacon's dictum is too trite for repetition. And their successors in science were no less devout, for all their success in the use of reason. Secchi, Leverrier, Herschel, Madler, Respighi, Lamont, Piazzi, Euler, Gauss, Gauchy, Fresnel, Frauen-

[15] P. 73.

hofer, Ampère, Volta, Maxwell, Mendel, Pasteur, etc., etc., give the lie to the pretention that science and religion are incompatible.

Over against this long line of believing scientists stands out the solitary case of Galileo, and Bury does not fail to make capital out of it. Galileo was a martyr to science, he believes, and the Church tried to throttle scientific research. "The observations of the Italian astronomer Galileo dei Galilei demonstrated the Copernican theory beyond question. His telescope discovered the moons of Jupiter, and his observations of the spots in the sun confirmed the earth's rotation. He was then denounced to the Holy Office of the Inquisition by two Dominican monks. Learning that his investigations were being considered at Rome, Galileo went thither, confident that he would be able to convince the ecclesiastical authorities of the manifest truth of Copernicanism. He did not realize what theology was capable of. In February, 1616, the Holy Office decided that the Copernican system was in itself absurd, and in respect of Scripture heretical." The innuendo which Bury introduces into his summary of the case is offensive and calculated to confirm his thesis, that theology is the enemy of science. It is a fact that Galileo was condemned to silence by the Roman tribunals. It is furthermore a fact that the Cardinals were in error when they believed with their contemporaries that the Bible could be explained solely on the basis of a geocentric hypothesis. But it is not true that Galileo's observations demonstrated the Copernican theory beyond question. Both Secchi and Chiaparelli, two eminent authorities in astronomy, held that no conclusive argument for the heliocentric hypothesis was possible in Galileo's time.[16]

Galileo, no doubt, knew his contemporaries, and the fact that he confidently went to Rome speaks well for the broad-mindedness of the Roman ecclesiastics. Bury himself mentions a "man of scientific training, Macolano, a Dominican, who was able to appreciate his ability". Galileo says of his first visit to Rome in 1611, that he had been honored by the cardinals, prelates, and princes; that they were anxious to learn about his observations, and that they were highly satis-

[16] Donat, op. cit., p. 229.

fied. He therefore fully "realized what theology was capable of", but neither he nor the theologians realized, as Kepler had so masterfully done before them, that the Bible admitted of a true explanation in accordance with the Copernican theory. Contrary to what Bury says, the condemnation is not to be understood as the condemnation of a scientific truth. Had theology not been dragged into the question by Galileo himself, the ecclesiastical courts would never have claimed competency in the matter. As a matter of fact, the controversy raged about a point of Exegesis, and here their right to intervene is established beyond question. It is true, they shared the infirmities of all human authority. For the rest, Galileo found opposition on the part of the scientists of his time, as did Harvey when he discovered the circulation of the blood. This will always be so.

The seventeenth and eighteenth centuries are the classical age of free thought, and Bury duly emphasizes the fact. We cannot follow him through the long list of "thinkers who rejected Christian theology and the Bible, influenced mainly by the inconsistencies, contradictions, and absurdities" which they discovered in the evidence, and by the moral difficulties (*sic*) of the creed.

The eighteenth century is marked by superficiality and atheism. This is the fact which we must admit. A future generation will see in the contributions that Voltaire and Rousseau made to the cause of civilization far less than Bury now sees.

But we must consider one thinker. "One German thinker shook the world—the philosopher Kant. His *Critic of Pure Reason* demonstrated that, when we attempt to prove by the light of the intellect the existence of God and the immortality of the soul, we fall helplessly into contradiction. . . . His philosophy was a significant step further in the deliverance of reason from the yoke of authority." Bury here accepts Kant's teaching for a demonstration, and surely, for once, he meekly submits to the yoke of authority, where reason by all rights, human and divine, ought to assert its independence. Compare with this submission the attitude of Albertus Magnus of the dark Middle Ages toward Aristotle: "Foedum et turpe est in philosophia aliquid opinari sine ratione". Neither Hume nor Kant *demonstrated* the philosophically wrong doctrine that

reason cannot transcend sense-experience. Hume *taught* that causality can mean only sequence, because through the senses we can perceive only movement and succession, as though we were limited to sense perception. How Hume could ever write his *Treatise of Human Nature* on this supposition, goes beyond the power of reason to tell. And Kant's *Critic* becomes as great a mystery. But Kant knew that reason would demand to "examine and approve his credentials", and he set about finding some. There are judgments of a universal character, for which pure experience cannot account, therefore this universality and necessity must be a subjective element in the very act of cognition: the categories. However, these categories represent a gratuitous assumption on the part of Kant, and by no means a demonstration. Bury does not seem to realize that atheism or deism are as much dependent on metaphysics as is Christianity.

On page 178 the author regales his readers with a long-exploded anecdote about Laplace. "His results dispensed, as he said to Napoleon, with the hypothesis of God." The eminent French astronomer, Hervé Faye, who personally knew Laplace, often related the circumstances under which Laplace made this remark, in order to clear Laplace from the charge of atheism. Newton had believed that the direct intervention of God was necessary from time to time in order to correct certain disturbances in the solar system, otherwise it would eventually be destroyed by them. Laplace in his *Exposition du système du monde* succeeded in showing that such disturbances were, so to speak, periodic, and that the known laws of mechanics were sufficient to explain the course of the universe without recurring to the direct intervention of God. Now, when Napoleon noticed that Laplace did not mention God as Newton had done, he asked Laplace for an explanation, and then Laplace answered: "Consul, I do not need this hypothesis."[17] And there is "no more to say", as far as true history goes.

As Professor Bury approaches the period covering the last half of the nineteenth century, his tone becomes more and more assuring and triumphant, but with little reason, we think. The

[17] Moreux, *D'où venons nous,* La Bonne Presse, p. 63.

farther we get away from the Renaissance and from the eighteenth century, the less strong grows the cause of infidelity. Scientific work is becoming more and more critical of hypotheses and "results" and this is fatal to free thought, so-called. We are becoming more sober, recognizing the limitations of "science"; i. e. of scientific methods outside its proper sphere. But Bury tries to show that the cause of infidelity is being supported by new evidence in all departments of research. Thus, geological evidence shows that the human race had inhabited the earth for a longer period than can be reconciled with the record of Scripture. "All ingenuity of explaining the word 'day' in the Jewish story of creation to signify some long period of time is futile"; because "the sacred chronology is quite definite". This is of course another mistake, for the chronology of the Bible is far from being definite. The Hebrew, Samaritan, and Greek records differ considerably as to the age of the human race. They were not meant to be scientific records. Over 150 different systems of computations have been advanced, and not one, so far, has been able to assert itself. Moreover, Lyell's figures (150,000 years), although they represent a substantial reduction from Lapparent's 250,000, are reduced to 10,000-15,000 by Schaffhausen. Du Bois-Reymond in 1906 came down to 4,500 years. Out of the billions of possible years that are at our disposal, scientists are at liberty to draw as many as they need. Some need a great many, and others get along with less; but the number that they choose finally, is not a result of scientific calculation.[18]

Before closing, we will offer one more instance of the victory of reason over theology. "[But] while the reign of law in the world of non-living matter seemed to be established, the world of life could be considered a field in which the theory of divine intervention is perfectly valid, so long as science failed to assign satisfactory causes for the origination of the various kinds of animals and plants. . . . The Bible said that God created man in His own image, Darwin said that man descended from an ape." Darwin said it, and that is sufficient for Bury. But Darwin never proved it, and this is of paramount importance for "reason". Reinke "says" that science

[18] Schuster-Holzammer, *Handb. d. bibl. Geschichte*, p. 206.

knows nothing as to the origination of man.[19] Walsh agrees that "the supposed descent from the ape has been discussed out of the question".[20]

It is furthermore inconceivable how the establishment of law, whether in the world of non-living or in the world of living beings, could in any way interfere with the Bible story. Darwin tried to explain the differentiation of living beings into the various known species by "natural selection". Had he succeeded, the Bible would still hold. But neither he nor Haeckel made good the claim that natural selection is a species-forming factor, and Darwinism to-day is dead, excepting in light literature.[21] Yet Bury assures us that "Darwin drove another nail into the coffin of Creation". Gladstone, he thinks, shared this opinion; for he quotes him as saying that "upon the grounds of what is called evolution God is relieved of the labor of creation". But how can this be? Evolution is the expression of a law of constancy in the development of living beings, and no more makes creation superfluous than does any law of physics or chemistry. Creation deals with the origin of matter, life, and spirit; evolution deals with existing things. Bury seems to confuse evolution with spontaneous generation, which by the way is another superstition.[22]

And here we pause, after reporting from Bury's volume only a small number of the errors that parade there under the label of science. It is cetainly to be regretted that this History was incorporated into the Home University Library; it does not enhance the value of that series of books published for the "general reader as well as the student", and the unwary reader will absorb many a bit of information that he will later have to discard. There is hardly one department of knowledge into which the author did not dip, and in none did he fail to blunder, and this in the interest of infidelity. Primarily the book seems to be written for those who do not "really care

[19] Cf. Wasmann, *Moderne Biologie u. Entwicklungstheorie.*

[20] *Science and Darwinism.*

[21] Cf. Kellogg, *Darwinism To-day*, H. Holt Co., N. Y., 1908. Kellogg tries to save what he can of Darwinism and it is very little. He offers a good discussion of the whole question.

[22] *The Mechanistic Conception of Life*, in which Dr. Loeb tries to establish the reality of spontaneous generation, reads like an "Offence to Reason". The University of Chicago Press, 1912.

to use their reason", and herein lies its drawback. The cool spirit of nonchalance, however, with which broad questions are epitomized, scientific criticism is ignored, and oft-refuted charges are still repeated, is intelligible only if Professor Bury is correct in saying that "Englishmen have a strong sense of political responsibility, and a correspondingly weak sense of intellectual responsibility".[23] This, at least, is interesting.

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SOCIALISM OR FAITH.

VII. THE REVEREND DOCTOR HILLIARD.

"WHY, DEAN, the delusion is as old as the race of men. Ever since one man began to work for another, government, in some form, has been trying to come between them to keep one from gouging the other. It has never succeeded, and it never will; because the price of labor is simply the wages for which a man is obliged to work. If he did not have to work he would not work at all, at any price. If the employer could get help for nothing he would not give any wages. There is only one question, and it is its own answer—How acutely does one need what the other has?

"Even Moses when he struck the rock did not expect the water to run uphill."

The Rev. Doctor Hilliard was a teacher of Sociology and Economics in the University. He had been up in the hill country gathering data on the subject of abandoned farms, which he proposed to use in a book dealing with the causes and effects of the movement of our people toward the cities. He had stopped over the night with Dean Driscoll and Father Huetter in Milton, and he was much interested in the experiment which the Governor and the State forces had inaugurated in the strike situation there.

To him, the action of the Governor in taking charge of the Milton Machinery Company's plant and putting the men back to work under martial law was heresy, rank, headless, base-

[23] Bury, op. cit., p. 221.

less. It broke the first canon of economic law, the law of supply and demand.

The habit of the lecture-room never quite fell from the Doctor's shoulders, and now, launched into a subject on which he could give chapter and verse, he was cathedral in his pronouncements.

The Dean appeared to be only mildly interested. He himself had asked the Governor to take the steps that had been taken, because he believed it to be the only way to save his people from starvation and crime. He had a deep reverence for the glories of the University; but where his people were concerned he would have traded the intellectual approval of the entire faculty for a few carloads of potatoes.

Father Huetter, however, was bursting with indignant argumentation in defence of the Dean. But the Doctor was not to be waylaid.

"It is the same foolish old attempt," he orated, "that has been made everywhere, to rule economic forces by politics and sentiment. It cannot be done and everybody knows that it cannot; but government goes right on trying it. Wherever there is trouble the cry rises that government must do something. Government knows that it can do nothing, but it has to make some show of busying itself. Government can no more divide the tides of want and plenty than it can level the tides of the sea. Both tides follow fixed laws. Depression and scarcity follow overproduction and waste, as surely as ebb follows flow."

"And has your Economics," broke in Father Huetter, "taken all this time to find out only that? Has it no preventative, or not even a remedy to offer?"

"There is no remedy," returned the Doctor didactically, "and certainly no preventative, for inherent conditions. Production—business, you call it—has long periods of work when it is feverishly turning out more than the world really needs. Capital and Labor then need each other. Capital, during this time, is prudent. It piles up resources which it knows it will need in the time when markets become over-fed. Labor, during the good time, is confident, fatuous. It takes no heed. It accumulates nothing. When the period of depression comes, Labor suffers. It is inevitable."

"But," said Father Huetter, "it is hardly possible for the laborer to accumulate anything, even at the best. His family grows up about him. He is bound to give them the best he can at all times."

"There is just where the social fallacies of the country come in to disturb the economic balance. Who is to say what is the best for the family of a workingman, and that his family must have that best always at the cost of everything that he can earn? Two families live side by side in neighboring houses. Their supporters work side by side at the same machines. Each family knows to a penny what the other receives. Yet each family spends its life trying to deceive the other and to impress the other with the idea that it can spend more than the other. They pay for this by suffering, when the demand for labor ceases."

"But Labor does not receive its due share of the profits of prosperity."

"Would it make any real difference if Labor were to receive fifty per cent, a hundred per cent, more of the profits than it does? Would not the race of family and social competition still go on? When a man ceases to earn, does it make any difference whether he has been receiving, and spending, five thousand a year or five hundred? I think not.

"Your Socialist harks back to the time when there were no machines, no concentration of Labor in factories, when every man had his own bit of land or his own tools to work with. Was not the summer's fecundity followed by the winter's blast, then as now?

"Did not the time come, then as now, when the workman found no more demand for the work of his tools? It did. But, in that day, the man was more provident. He had the sense of individual responsibility. He realized that the winter, the time of unproductiveness, was coming, and that it was his business to look forward to that time.

"To-day he is willing to shift that responsibility from himself to the shoulders of organized industry. He forgets that he is an individual, a head of family, a provider; and he goes on heedlessly living, hand to mouth, on what the machine daily grinds out for him.

"When Capital sees the dull time coming, it begins to retrench, to cut down things here and there. Labor, seeing nothing in this but injustice and greed, decides to strike—to teach Capital a lesson. Labor is doing just what Capital expected and wished it to do. Capital had already decided to stop work for a while.

"Then Labor, unready and beginning to suffer, cries out against the oppressor. Government—the fetish of the improvident and the thoughtless—Government must do something!

"But what? Can government wave a hand and create a demand for goods with which the markets of the country are already over-supplied? Government is not a magician. It is, at best, only a sleepy-eyed policeman. It is absolutely powerless in the face of economic laws, in the making of which it had no hand."

"It is all clear—very clear," said Father Huetter. "But the people were starving."

"Oh, not that," the Doctor assured them largely, "it never comes to that. There is always relief. Your city authorities, your county authorities—no one really *has* to be hungry in this country."

"Authorities?" Father Huetter fairly snapped at the word. "Do you realize, Doctor, that every official of this town is a creation of the Milton Machinery Company, of John Sargent; and it is the same in Mohawk County? Do you think that our men or women could take begrudged charity relief from them? If you know anything of the character of our people, you know that they would starve first."

"But, why? Why should these things be so? Do not your people elect their own officials? The machinery of election is always in the hands of the majority. They are the majority. No one can interfere with them in their sacred right of suffrage!"

"Live in a one-mill town, and say that!" said Father Huetter shortly. "We are getting away from the point. The people were in want, acute want. I know families whose tables have not seen a piece of meat for over two months. Would it interest them if you told them that they had been breaking economic laws by not saving during the good times of the last two or three years? Do you think that they have not perhaps guessed something like that for themselves?

"Last night I was called to a boy twelve years old. He had been thrown off a moving train of coal cars. He had jumped the train up near the cross-over of the O. & W. He had a small bag which he was going to fill with coal and throw off as the train passed near his house. He had the bag nearly filled when a brakeman came along over the cars. He threw the bag off before the man reached him, and, in the scuffle, the boy either fell or was thrown off on his head. They thought his neck was broken.

"As soon as he was revived, he whispered to his smaller brother, telling him where the coal was and that he should go and fetch it home. When the little fellow went to look, the coal was gone. You see, somebody else needed the coal, too. The neighbors brought in wood enough for the boy's mother to heat water for the doctor. And the cold weather has not yet come," he added gloomily.

These lawless details, however, had no place in the Reverend Doctor's large view of things. They were the necessary accompaniments of economic misunderstanding everywhere. They proved nothing but what he had been saying, that laboring people working in large communities were become improvident; that they could not, of course, be prepared for a long period of idleness. During the long, busy times they forgot; they would not make the sacrifices necessary to gather a surplus which would tide them over the coming period of reaction. They could not be made to believe that the time of scarcity would inevitably come. They were the victims of their own irresponsibility, their false sense of security.

"There is something, however," the Doctor went on, stepping lightly over Father Huetter's irrelevance, "something that even our government, unwieldly and irresponsive as it is, might do. It has been done by Germany, with marked success. And England has done it. Those governments have, to be sure, an unhampered central executive power which ours does not possess. Still, a great deal might be done here.

"It is this. The country is very large. One section of it scarcely knows what another section is doing. There is always an enormous waste of Capital and of Labor, resulting from the fact that in many parts of the country employers are calling for help and cannot get it, whilst in other places men are

idle. Government should know this; it should regulate it. There should be a real bureau of employment which would see to the distribution of laboring men throughout the country to the places where they are needed. They should be moved freely to wherever there is a market for them."

"But, my dear Doctor," said the Dean, turning at last, "my people are not Gypsies. They live here. They have their right to live here. They have their families and their little homes here. They have put down their roots here. Is civilization such a failure that they must rove from hunting ground to hunting ground, from pasture to pasture? Might they not as well go back at once, then, to tribal life?"

"The same economic conditions and the same economic laws exist now as did then. All must bow to them," said the Doctor positively.

"That answer would do very well," returned the Dean, "were it not for three things: first, the same economic conditions do not exist; second, the same economic laws are not in force; third, nobody will bow to them."

This was too point-blank for the Doctor. It was discouraging. He would have to go all over the ground again. But he was a patient man and just. The Dean was old; his mind was affected by the nearness of his people's trouble; and, above all, he had not read the proper authorities. He must be taught as a beginner.

"Surely, Dean," the Doctor began, on the firmest ground, "you are ready to admit that the prosperity of your town and its people and the good of the whole valley depend upon the mill here being allowed to develop itself in the best way, up to its fullest capacity."

"Yes," agreed the Dean.

"And only the millowner can do that—"

"Who is the millowner?" the Dean queried.

"Why, the company, the corporation, I suppose, headed by Mr. Sargent. Is that not right?"

"I do not know," said the old priest, measuring a long forearm carefully along the edge of his desk. "I do not know, I have never been able to settle it in my mind. I am going to lay the question before you, for an expert opinion."

The old priest sat back marshaling the points of the case into order.

"Thirty-seven years ago last spring," he began, "Milton Sargent, John Sargent's father, was down there by the river at a little forge, hammering out a plow by hand. He was a bright, clever workman, but a lazy man by nature. One warm day an idea came to him. It would be far easier to have a dam built in the river and a wheel put in that would drive his hammer and blow his bellows.

"He went to the small farmers about here and talked to them. Michael Gallagher, the great-grandfather of the boy that Father Huetter told you about a minute ago, lent him the first hundred dollars that he, Sargent, ever saw. I tell you he could talk money out of a feather tick. Everybody lent him money.

"He came to me. I called my trustees. We had a little money that we had gathered to start a church some time. We would not be ready to use the money for three or four years, maybe. We could see that Sargent's mill was bound to make money, plenty of it. The woods were being cut down broadcast. The farmers were pushing up into the hill lands, and there was already a heavy demand for farming machinery. We could not lose. We would get our money back, and double, before we should ever need it.

"I was a young man in that day. Naturally, I knew a great deal more of the world than I do now. We turned in to Sargent all the money we had, three hundred dollars. Everyone who had money did the same. He got the water rights from the state and the two townships here for little or nothing. The farmers and woodsmen turned in and hauled logs and rock for the dam and the mill.

"Just as the mill was finished and the machinery on the way here, Milton Sargent failed. The blow struck heavy, for the dollars came grudgingly out of the hillsides in those days. But the country was new and the people were young. They did not mourn long. In their first anger they chased Milton Sargent out of the countryside. Then they turned back to look at the mill, standing gaping there, and at the water running idly over the dam. All they said was 'Sargent's Folly', and they went back to their work.

"The property—dam, water rights, and all—was put up for sale by the sheriff. Milton Sargent's sister bought it for a trifle

of the money that had been put up, at a fixed sale. The firms that had furnished the machinery got the money, for theirs were the only claims that were properly secured. As I said, we were young in that day.

"My poor old father came up here about that time, to look me over. He found what I had done with the church fund. He turned straight round, went back to Albany, and got three hundred dollars. Dear knows where. He was back in five days and put the money in my hand, with a look in his eye that I have never forgotten. I believe it was the lasting sorrow of that honest man's life that he could not, out of respect for the clergy, flog me as I deserved. God rest him! I hope I got the lesson, anyhow.

"To get back—Milton Sargent appeared quietly in the mill that belonged, nominally, to his sister. He started the machinery and set men to work, the very men whose money had paid for the machines. To-day the physical valuation of the property, on the assessor's rolls, is one million, three hundred thousand dollars. It could not be bought for four times that sum.

"I hope I don't tire you?"

Father Huetter, who had never heard the whole of this history, begged for more. But Doctor Hilliard maintained a judicial patience. Already he could scent the heresy to which the Dean was working, but he merely nodded to him to go on.

"My difficulty has always been this," the Dean summed up. "On that May morning when Milton Sargent got his idea, he did not have ten dollars to his name. From that day to the day he died he never did a tap of work that would produce a cent. His sister had no money to put in. No one of the Sargent name ever put a thing into that property except nerve and the knowledge of how to use other people's money and work and brains. In common justice, then, who is the owner of that mill? I do not know. Do you?"

"The system of civilization under which we live," the Doctor pronounced, "judges that it belongs to John Sargent. If others, under that system, lost their rights, through their own gross carelessness, who is to be blamed? The system?

"If the system is wrong, it should be changed. But so long as it is the law of the land it must be held sacred."

"I had that answer," said the Dean, "from an old justice of the peace, thirty-seven years ago. I thought maybe something might have been learned since."

"I see what you mean, Dean," the Doctor admitted patiently. "You are trying to say that because the Sargents have used the people to build up their great plant here, therefore the plant should belong to the people. Every Socialist, from Karl Marx down to Allan Benson, could quote you miles of figures and statistics of unearned profits to prove the same thing. But it is not sound. The facts, the law, and even the equity, are all on the other side.

"As for the facts. Where would Milton be to-day, if the elder Sargent had not had the brains and the shrewdness to develop it? It was Jangen's Ford then, and it would be Jangen's Ford to-day, or worse. Where would be your fine little city and your schools and your grand churches? Your great water-power would, perhaps, be running a one-horse grist-mill employing two men and a boy.

"The law. You know how that is.

"The equity. You say that your people have given the Sargents a fortune. That is true. But has not that fortune, except the very small percentage which the Sargents have spent, come right back into the mill here. For what? Has it not come back to give more and more people a better living than they would have had otherwise? Do not your own native people here have a better life, a more social one, with more advantages, than they could ever work out for themselves on the farms? The fact that they will not stay on the farms proves it. And is it not a blessing and a godsend for the people whom Father Huetter attends to be able to come here and find abundant work for their hands, at wages they never dreamed of at home. Who made, and who still makes, all this possible? The Sargent money."

"Yes." Father Huetter said bitingly. "It is a noble blessing. Last year I signed age certificates for more than a hundred little girls, in order that they might go to work for John Sargent the moment they were fourteen. The State compels them to go to school twenty weeks of the year. They can work the other thirty-two. And I signed as many more for girls of sixteen, so that they could work all the year. Father Driscoll signed as many for your Irish-American girls.

"Now if those little girls were growing up in Ireland or in Italy or in Poland or Hungary they would have to work some, too. But the conditions would be as different as day from night. Over there, they would be working with their own, helping their fathers and their brothers. They would be out in the fields; they would be out in God's air and sunshine, filling out their frames and strengthening their lungs. The sun and the wind would be driving up into their cheeks the strong pulses of peasant blood, the life of the race.

"Here, you can see them hurrying, shivering and half-nourished, through the dark of an early morning drizzle, to shut themselves into John Sargent's mill. There they stand all day long at machines, their nerves forever on a rack; for a false move, a careless dropping of a hand, a loose strand of hair, may drag them into one of those machines, to death or mutilation. They stand all day, in damp clothes, gasping steam, and twine dust, and coughing away their weakened lungs. Yes. Theirs is a glorious heritage of freedom! And who will pay?

"This purse-proud, flamboyant young nation—boasting of how much it can afford to waste, and still beat the world—it will pay! It will pay in the weakness and the degeneracy of untold generations to come.

"Did you ever, Doctor, in all your readings of Sociology, in civilization or in savagery, come across a time and place where the young females of the race were herded out to destruction in this way? Why, there was never a tribe so savage or so besotted as not to know that, if it would live, it must above all other things guard the health and vitality of its girls.

"And do you think that the fathers and mothers here do not know this same thing? They do. But the grind of living, the race for mere existence is so close that the young ones have to be driven out to help."

"But," objected the Doctor, "there is no real need for all this. In the majority of cases the children—if there were real economy in the homes—would not *have* to go out. Most often it is the children themselves who want more than their parents can give, and they insist on going out to work. The girls want to dress and the boys want money to spend for themselves. It is the same race, the competition with each other, to outshine each other, that drives them so hard."

"Some of that might be true with the boys," Father Huetter admitted. "They are sometimes willing to get out of school. But it is not so with the girls. They do not want to leave school. They want the dresses, yes. But they know what they are doing when they have to leave school. Never imagine that they don't. They know, the old-eyed little women, wise before their time; they know that when they have to leave before high school, they are giving up a girl's best part of the race in life—education, refinement, social acquaintance. They know what they are doing, when they give it all up and drop into the blunting, stupefying round of John Sargent's treadmill. But the reason is a stronger one than dress.

"These little girls have been hampered and held back in their school work by other babies clamoring up behind them. They have to give their time and their little strength, which they should have had for study, to these others. And, just as soon as the law lets them, they have to drop the babies and hurry out to earn for them.

"There is more than that. Many a little girl has to leave school and give up her own pitiful chance in life because there is another baby coming into the family. An unborn mouth is crying. Would it surprise you if—before she is working in the mill very long—that little girl should begin to question just why that particular baby *had* to be born?

"That question is to-day the hardest of all the hard ones that the confessor has to answer. And, under the force of example around, and the force of this terrible battle of the poor for life, it is every day getting harder and harder to answer."

"But you are getting away from—"

"I am not." Father Huetter, apparently, had not yet begun to fight. "I am getting away from nothing. I am getting to the vital, underlying things, the real things, the things that make this struggle of ours a terrible one—one that threatens state and nation, that threatens the lives of rich and poor, and one that threatens the Church of Christ!

"You say the poor should be willing to live more economically, and save when they are earning. Does that touch the question? They do not save. They cannot save. And who shall tell them that they must save? Who shall forbid them to snatch what little they can out of life as it rushes by them?

To-morrow John Sargent's mill may kill them. You students and lawgivers announce your verdict, place the blame, and go back to your books. Have you changed anything?

"The Dean appeals to the Governor: 'My people are starving and desperate. If you do not give them work and food they will kill and be killed. Put them to work somehow, what matters how? Tide them over this crisis and they will get on, until the next crisis'. He is right. He does the thing of the hour—to save the life and prevent the suffering of the hour."

"It is a makeshift," urged the Doctor; "an experiment, foredoomed to futility."

"You are academic," Father Huetter swept on; "he is expedient. Neither comes near the root of the trouble.

"He, because Milton has been his life and his work, does not look farther than this town and this one struggle. You, because there is a strike, and because it is only at the time of strikes that you hear the noise of the grinding of human lives, you think that these are the only times when people suffer.

"I tell you this struggle is going on forever, day and night, in every milltown of this whole country. In a town like this, where one man owns or controls every money-making thing in it, the struggle becomes bitter, personal, murderous.

"And everywhere, where a man pushes tired legs under a scanty table, where men talk together, and even where women haggle over the price of chuck and soup-bones, an idea is working.

"Did you read the last report of the United States Commissioner of Commerce and Labor?"

"I did," said the Doctor.

"What percentage, according to that report, of the earnings of industry comes back to the laborer in the form of wages?"

"Seventeen to twenty-one per cent," the Doctor quoted.

"Averaging less than one-fifth, then," said Father Huetter. "And what part does the labor element contribute in actual production? Just what does the work of the men employed amount to?"

"Well, it varies in the different industries." Doctor Hilliard considered. "It rarely goes below fifty per cent, and in some industries goes as high as sixty-five."

"Very good. The rest is credited to interest on investment; to a high salary to the owner, as manager; to power and light, and so on; to selling and distributing expenses; to such incidental charges as legislation and campaign contributions. It covers everything, in fact, except the work of the men. Is that correct?"

"Practically. It covers everything except wear and deterioration of machinery. And since old machinery is generally replaced by improved machinery, which increases the output or lessens costs, that item almost balances itself."

"So," said Father Huetter, "we can strip it down to this—the laborer, with his bare hands and intelligence, earns fifty or sixty dollars. He gets seventeen to twenty-one. Why does he not get fifty?"

"Money is money," the Doctor answered cryptically. "Power is power. The owner can get men to earn fifty for him by paying them seventeen. He does it. Do you expect him to do otherwise?"

"No."

"Then," said the Doctor conclusively, "we are back where I began: Capital pays what it has to; Labor gets what it can."

"Just where I wanted to get," Father Huetter agreed. "You admit, then, that the economic law, which you set up as the Grand Poohbah, is not a law at all, but just an accident of our system by which the strong and resourceful one can force the weak and resourceless many to give him two-thirds of their earnings."

"The law—like our whole civilization—rests on private ownership." The Doctor was undisturbed.

"And when, in view of the Dean's story, did old Milton Sargent cease to be a thieving bankrupt and become a private owner? He had nothing in the beginning. He produced nothing. He acquired nothing that he did not acquire by trickery and an accidental weakness in our criminal law. Just at what point in the progress of this mill did Milton Sargent or his son become divinely appointed owner of anything? It was fraud and trickery in the beginning. It is fraud and coercion in the process to-day. Does your law and does our civilization rest on that?"

"But," said the Doctor wearily, "must we go all over the whole matter again?"

"No," said Father Huetter quickly, "it doesn't make a whistle of difference whether we go over it again, or whether we never went over it. We have merely talked an evening out on something that we know nothing at all about and that we're not interested in."

"Why, my dear young sir," exclaimed the Doctor reddening, "I have spent my whole life in—"

"I know, I know, Doctor," said Father Huetter quickly, smiling a disarming apology. "Never think that we outer barbarians of milltowns and hilltowns do not know and appreciate your work. No man in America stands higher.

"What I was trying to say was this—you talk and think and write profoundly on the subject, from study and theory. I talk, more or less loosely, from observation of the things that come under my eye. The Dean, here, does not talk at all, because he thinks he can trust us to say it all, and more. We are all interested, to be sure.

"But what is the measure of our interest compared to the interest of the men who live and fight and work their lives out under the problem? Will our broth be any the thinner?

"Why, Doctor, see here. I can take you right down through the mill this minute where the men are working the night shift, with a soldier at every door, and I can pick you out man after man, almost at random, who will know more about this than a lifetime of study and observation can ever give us. Why? Because it is their business. It is their life.

"Most of those men never got past the eighth grade in school. The foreigners, as you would call them, got less of school. But they can give you the figures. They can tell you more about overhead and fixed charges, about interest on investment, about selling and insurance costs, about political expenses, about the thousand and one things that eat up the earnings of a mill, than you or an expert accountant could find in the sworn statements of the company. I can get you more information, exact and authoritative information, in the lathe-room of the mill, about the earnings and expenses of the company, than any director of the company can get at a directors' meeting.

"Are the men blind? Is John Sargent a magician, that he can shake a rag before them and make money appear and disappear? No, Doctor. They know what makes the money grow. They know the cost of every ounce of material that comes into that mill, and they know what is produced out of it.

"Man alive! Can't you see the hold it takes on them? Do they know about it? Why, they see money in the making! Their hands make it. They have the figures and they know what they mean. They know that, after the owner—supposing that he *is* the owner—has taken out expenses and interest on what is his and a surplus for future expansion, their own hands make sixty cents out of every dollar that mill earns. And they get seventeen, or less. They want the difference. Their little girls, hacking their lives out down there in the twine mill, want it. Their wives want it. The children want it. Generations unborn that are now being sinned against, they are crying out for that difference!"

"But this is Communism," the Doctor broke out. "They are Socialists."

"Not by a long shoot-off!" said Father Huetter in his excitement. "They are Irish; they are Italian; they are Polish; they are American. More than half of them are as good Catholics as any in the world. They want nothing but what is theirs. Is that Socialism? And they are going to get it. It is theirs, and who is going to keep it from them? Nobody can keep it from them. But some powers and classes in this country think that they are going to keep them back. Those powers will find themselves high and drying on the wreckage-strewn banks of this rushing stream of our national life.

"Socialists?" He leaped upon the word. "Socialists? What if they were pessimists, or bigamists, or futurists? Are they right or are they wrong? They want that difference between seventeen cents and sixty. What do they care about Socialism, or its doctrines, or its rant? They want that difference. They are going to have it."

"But," said the Doctor, rallying in the last ditch, "you are giving the owner nothing for his brains, his power for organization. The 'difference' is largely the product of his peculiar type of genius."

"No." Father Huetter returned. "Not even 'largely'. He could hire plenty of managers, for less than the salary which he credits to himself, who would do as well."

"And you would halt the progress of the race by pulling all down to a mediocre level. All our progress has been made by the outstanding efforts of such men as he. They would have nothing to work for."

"Better," said Father Huetter, "that John Sargent should have nothing to work for, than that our little girls and boys should work for him for nothing."

"And, what goes much farther," said the Doctor, "you destroy the sense of individuality in the man. Socialism and Communism can have but one logical end in human morals and human thought. When they have abolished economic responsibility in the man, they must go on to relieve him of his moral responsibilities, his sense of right and wrong, as applied to himself. What is he then but an irresponsible atom in a blind and fixed cosmic system? Where then is free will or faith in God, or anything that gives a man a soul of his own? That would be the end."

"No." The Dean arose slowly, stretching himself. "I have known the American people a long time. No 'ism' will ever go very deep with them. Men and women they are, boys and girls, living and laughing, working and dying, marrying and crying, and going hungry if they have to. But they are always sound. If they have to use Socialism, as politics, to get them what they want, well, they will use it. But they will drop the 'ism' like a rind, when they are through with it.

"In the press of this struggle for bread and rights many are blinded. Blood and bitterness come into their eyes, but it is not 'isms' nor systems nor theories that will ever hurt them. 'Tis the iron and the canker of the struggle itself that I fear, hardening and corroding their hearts. Dear God, send the end quickly. I wish I might see it.

"What time will you say Mass in the morning, Doctor?"

[TO BE CONTINUED.]

RICHARD AUMERLE MAHER, O.S.A.

Havana, Cuba.

ACTA BENEDICTI PP. XV.

EPISTOLA AD R. P. D. FRANCISCUM SCHOEPFER, GRATULABUNDUS OB FELICEM EXITUM CONVENTUS EUCHARISTICI LOURDENSIS.

Venerabilis Frater, salutem et apostolicam benedictionem. —Proximis diebus a dilecto Filio Nostro, cardinali Ianuario Granito di Belmonte, certiores facti sumus—quod iam ex publicis nuntiis ac multorum sermonibus acceperamus—Lourdensis conventus Eucharisticus, cui quidem ipse ut Legatus decessoris Nostri sanctae memoriae Pii X praesederat, quam bene splendideque evenisset quantaque cum spe fructuum optimorum. Quod sane nemini potest accidere mirum, qui vel fidei caritatisque expertus sit fervorem, quem istius loci sanctitas ac celebritas commovet, vel alacritatem studiumque noverit et tuum, venerabilis Frater, et hominum lectissimorum, qui tecum rei apparandae elaborarunt. Certe Nobis utrumque est exploratum; nec sine magno desiderio solemus superioris anni meminisse, cum ad nobilissimam aedem Deiparae Immaculatae paucos versari dies licuit, atque in ea sollemnium continuatione sacrorum novam quamdam animo percipere suavitatem. Atque erat Nobis in optatis istam quasi sedem misericordiarum Mariae, quamprimum possemus, revisere; sed, cum Omnipotenti Deo placuerit Nos, quamvis non merentes, in hac Apostolicae dignitatis arce locare, satis habeamus istuc venisse semel; id quod adhuc decessorum Nostrorum contigit nulli. Iam vero, quia malorum omnium, quibus societas humana laborat, caput est aberrare a Christo, rectaque et tamquam compendiaria via ad Iesum per Mariam itur, idcirco rerum istic in honorem Eucharistiae consultarum hunc maxime fructum expetimus, ut, Lourdensis Virginis patrocinio, cultus in

dies religiosior ususque frequentior Sacramenti augusti toto orbe terrarum diffundatur. Hoc praesertim fieri in Gallia, cum consentaneum est, tum vehementer cupimus; Gallicae enim gentis salutem ac prosperitatem Nos, non minus quam decessores Nostri, caram habemus. Ceterum, quae idem Cardinalis Legatus attulit ad Nos de praeclaris documentis, datis a confertissimo coetu, pietatis in divinam Eucharistiam atque in beatissimam Dei Matrem, itemque de consiliis communiter susceptis eiusdem pietatis usque quaque promovendae, ea certo sunt argumento factum iri feliciter quod exoptamus. Iam tuam, venerabilis Frater, diligentiam et eorum, qui tecum hunc conventum curarunt, merita ornamus laude; atque auspicem divinorum munerum, paternaeque tectem benevolentiae Nostrae, tibi et omnibus qui convenerunt, apostolicam benedictionem amantissime impertimus.

Datum Romae, apud S. Petrum, die XXIV mensis septembris MCMXIV, Pontificatus Nostri anno primo.

ROMAN CURIA.

LIST OF RECENT PONTIFICAL APPOINTMENTS.

27 May: Mgrs. James J. Chittick and John B. Peterson, of the Archdiocese of Boston, made Domestic Prelates.

29 May: Messrs. Thomas B. Fitzpatrick, Henry P. Nawn, and Joseph H. O'Neill, of the Archdiocese of Boston, decorated with the Order of St. Gregory the Great (civil class).

9 September: Mgrs. George Wallis, Arthur P. Jackman, Edmond Nolan, Maurice E. Carton de Wiart, Albert Barnes, Thomas Dunn, and Charles E. Brown, all of the Archdiocese of Westminster, and Mgr. James Keatinge, of the Diocese of Southwark, made Privy Chamberlains supernumerary.

19 September: Mgr. Eustace Dugas, Canon of the Cathedral and Vicar General of the Diocese of Joliette, Canada, made Protonotary Apostolic.

23 September: Mgr. Edward Charles Tanguay, Procurator of the Seminary of Sherbrooke, Canada, and Mgr. Francis X. Piette, of the Cathedral of Joliette, made Domestic Prelates.

25 September: Mgr. Charles A. O'Hern, of the Archdiocese of Chicago, made Honorary Chamberlain.

30 September: Mgr. James McEnroe, of the Diocese of Brooklyn, made Privy Chamberlain supernumerary, and Mgr. James J. Coan, of Brooklyn, Honorary Chamberlain.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month consist of:

POPE BENEDICT XV's letter of congratulation to the Bishop of Tarbes and Lourdes on the success of the 1914 International Eucharistic Congress held at Lourdes, shortly before the outbreak of the European war.

ROMAN CURIA announces officially the list of recent appointments and honors.

THE GREEK-RUTHENIAN CHURCH IN THE UNITED STATES.

A Recent Decree of the S. Congregation of the Propaganda.[1]

Holy Mother Church is neither slow to understand the spiritual needs of her children, nor remiss in providing for them. For the past quarter of a century the Holy See by various acts has given evident proof of earnest solicitude for the spiritual welfare of the rapidly increasing number of Uniate Greek Catholics in the United States. Prudence, as well as ecclesiastical tradition, demanded that Greek Catholics resident in our country be allowed to retain their own liturgy. Not the least potent reason actuating the Church in this matter was the attraction to these people of the Russian Schismatic Church, which, as competent authority assures us, has claimed in America hundreds belonging to the Greek-Ruthenian rite. Our Bishops, too, no matter how watchful and zealous, were incapable of affording these strangers to the Latin rite adequate spiritual assistance. On the other hand, the introduction into the United States of a liturgy unknown to the faithful, with its various concomitant circumstances, such as a married priesthood, misunderstanding and disputes between our diocesan rulers and the Ruthenian clergy, must of necessity mar the harmony of American ecclesiastical life, and lead to unfavorable comment and confusion.

Rome, with her experience of centuries and fully cognizant of the difficulties on both sides, moved with customary delib-

[1] ECCL. REVIEW, Nov., 1914, p. 586.

eration. The Apostolic See was content at first [2] with making definite regulations concerning the method of securing in Europe worthy competent Ruthenian priests for service in this country, and with adopting practical measures to obtain for Greek Catholics the ministrations of Latin priests. Later [3] Pope Leo by clearly established rules facilitated communication between Latins and Greeks in divine worship and in the administration of the Sacraments. A further extension of ecclesiastical discipline under date of 1 May, 1897,[4] practically allowed Greek Catholics, while residing in the United States, to conform in all things spiritual to the liturgical practices of their Latin neighbors. After a further lapse of ten years,[5] Pius X, of happy remembrance, taking another step forward, gave to the Greek-Ruthenians in the United States a bishop of their own rite in the person of the Right Rev. Soter Ortynsky, D.D., without however at that time conferring on him ordinary pastoral jurisdiction. This final act of paternal concern and love for his Ruthenian children in a strange land was deferred until 1912, when His Holiness granted to Bishop Ortynsky and to his successors in office canonical jurisdiction, complete and independent of the American Hierarchy, subjecting directly and immediately to the Greek-Ruthenian Bishop the clergy and laity of that rite who permanently or temporarily dwell in the United States. It remained for the Sacred Congregation of the Propaganda for Eastern Affairs to determine certain details in the new relations thus created in the United States between Greek and Latin Catholics.

In an Instruction [6] of thirty-four articles, dated 17 August, 1914, the Propaganda decrees essentially as follows:

The Ruthenian Bishop.

The Ruthenian Bishop of the United States is appointed by Rome without any intervention or recommendation on the part of the clergy. He receives his jurisdiction directly from the Holy See, and is immediately subject to the Holy See. Wholly

[2] Eccl. Review, Vol. VII, p. 66; *Collectanea Prop.*, nn. 1866, 1966 ad notam.
[3] S. C. Prop., 12 April, 1894, penes *Collectanea* ejusdem, n. 1866.
[4] Ibidem, n. 1966.
[5] Eccl. Review, Vol. XXXVII, p. 512.
[6] Eccl. Review, Nov., 1914, pp. 586-592.

independent of the American Bishops, he requires in the exercise of his office throughout the United States no permission or sanction of the local diocesan Ordinary. He is dependent on His Excellency the Apostolic Delegate at Washington, as the accredited representative of Rome in this country. The canonical status then of the Greek-Ruthenian Bishop in the United States is practically equivalent to that of our own diocesan Bishops. Essentially the same obligations are incumbent upon him, while he enjoys the same rights.

The Ruthenian Bishop is empowered to make and enforce necessary laws. He must preserve the faith and guard the morals of his people. Ever solicitous for his own rite, he should promote uniformity of practice in matters liturgical. The Propaganda is satisfied with enjoining upon him *frequent and regular* visitation of his flock, that he may know and make provision for the spiritual necessities of his subjects. In these canonical visitations of his parishes he will inquire sedulously, as must all Ordinaries, how the clergy fulfil their obligations of preaching, instructing the children, caring for the sick, and other parochial duties; he will examine records, financial accounts, titles, inventories of church property, deeds, etc.; in a word, all matters spiritual and temporal, as prescribed in Canon Law.

The Bishop, with the advice of his consultors, will determine the annual amount, in the nature of *cathedraticum,* to be paid proportionately by the various Ruthenian parishes for his Lordship's suitable sustenance. In like manner will be levied also assessments on individual parishes for the maintenance of the seminary, orphan asylums, missions, and similar purposes. Rectors are held responsible for the payment of the sums demanded.

An obligation is imposed on the Bishop of submitting every five years in writing to the Apostolic Delegate at Washington, who in turn will forward it to the Propaganda, a complete and accurate report of everything pertaining to his charge. A personal visit to Rome is required every ten years. In this *ad limina* visit the Ruthenian Bishop will conform in every way to the regulations governing our diocesan Bishops.

Controversies arising between our Ordinaries and the Ruthenian Bishop will be referred for settlement to the Apostolic

Delegate, with of course the right to appeal to Rome. Recourse either to the Delegate or the Holy See begets merely a *devolutive* effect, as is usual in extrajudicial decisions.

The residence of the Greek-Ruthenian Ordinary has been changed from Philadelphia to New York City. His vicar general and the rector of his seminary dwell in the former city.

The Greek-Ruthenian Clergy.

The Congregation of the Propaganda in its present decree is insistent on the necessity of capable, disinterested, zealous priests of the Greek-Ruthenian rite, who will spend themselves for their people. It is incumbent on rectors and parishes to contribute for the education of clerical students. Priests are to be prepared for the Ruthenian Missions in a semnary specially established in our country for the purpose; or, if necessary or advisable in the judgment of the Bishop, they may be admitted to other institutions at home or abroad. To meet present requirements, however, a request for priests must be made to the Ruthenian bishops of Galicia and Hungary. The strict regulations of the Propaganda referred to above, demanding a celibate clergy or at least widowers without children, and determining the formalities to be observed by European bishops in permitting their priests to take up this work in America, are still in force. A priest neglecting to observe these regulations should not be received or allowed to exercise the ministry. Priests presenting proper authorization and duly accepted are later to be dismissed if found unworthy. Every priest received from abroad remains affiliated to his own European diocese. He is however withdrawn entirely from the jurisdiction of the Ordinary of that diocese. He is not free to return home, nor is his European bishop permitted to recall him, without the consent of the Ruthenian Ordinary under whom he is laboring in the United States.

Permanent or irremovable rectors are unknown among our Ruthenians. A pastor however should not be transferred without serious and just reasons. A rector, aggrieved at his removal from a parish, may have recourse to the Apostolic Delegate, who within three months of the date of appeal is bound to give his decision in the matter. Recourse to Rome is never denied. The bishop's decree of removal shall remain

in force, pending the adjudication of the case on appeal. The status of Ruthenian rectors in this matter forms no exception to common or universal Canon Law.

The salaries of Ruthenian priests will be paid by the Bishop from a common fund or treasury, to which all the parishes will contribute proportionately. Perquisites and similar emoluments will be determined by the Bishop according to local customs.

While the authority of the Greek-Ruthenian Bishop is confined to his own clergy and laity, still he may in places where there is no priest of his own rite delegate a Latin priest to attend to the spiritual wants of his subjects. The Latin Bishop should be made acquainted with this arrangement.

THE GREEK-RUTHENIAN LAITY.

Greek Catholics in the United States should be zealous for their own rite, frequent and support their own church. When however they have no priest of their own, or otherwise are unable without grave inconvenience to attend their own services, they may frequent our churches, hearing Mass and receiving the Sacraments from Latin priests, without prejudice to their own rite. Under such circumstances they *must* hear Masses of obligation in Latin churches. The Instruction under consideration declares that a Ruthenian may not change to another rite without permission of the Propaganda. This prohibition is laid down in common law in regard to all rites. A Latin priest—the same is true of a Greek priest or one of any other rite, though the present decree is silent on the subject—who seeks to make converts among the Ruthenians to his own rite, incurs various punishments *latae et ferendae sententiae*.[7]

Liberty of conscience is promoted by allowing *all the faithful* of either rite to go to confession to any approved confessor, whether Ruthenian or Latin. It is sufficient that the confessor be approved or authorized by his *own* Ordinary, viz. by *either* the Ruthenian or Latin Bishop. This is in keeping with the general practice of the Church. Both Greek and Latin confessors of course are bound to observe the restrictions of law in regard to reserved cases, the Greek confessor not being

[7] Cf. Const. Leonis XIII, 30 Nov., 1894, Orientalium dignitas Ecclesiarum.

able to absolve in cases reserved to himself by the Latin Bishop, and vice versa.

Any Catholic, Greek or Latin, may, merely out of devotion, receive Holy Communion which has been consecrated according to either rite. In connexion with this privilege *to the laity* our Instruction makes certain concessions to the *clergy*. A Ruthenian priest, in case of necessity, when a Latin priest is not available, may distribute Holy Communion in a Latin church, namely with particles consecrated in *unleavened* bread, while a Latin priest is permitted to do the same in a Greek church with particles consecrated in leavened bread according to the Greek liturgy. A neighboring Latin priest, for example, might be summoned to administer Holy Communion to an assembled Ruthenian congregation, whose pastor had suddenly fallen ill, or vice versa. Let each priest remember nevertheless that promiscuous union of the two rites is never tolerated, and that each consequently is obliged to use his own *ritual language and form* in administering the Sacred Species. This concession granted to the faithful to receive Holy Communion in a church of another rite does not include Easter Communion or Holy Viaticum, the administration of which are parochial rights. The Paschal Precept must be satisfied in one's own rite. When this is not possible, Ruthenians are obliged to receive their Easter Communion in the Latin Church. Viaticum too should be received from one's own *pastor*, though in case of necessity the sacrament may be administered by a priest of either rite observing the language and form prescribed by his own Ritual.

Funerals, with their emoluments, in families of *mixed* rite belong to the pastor of the deceased (husband or wife). Finally, Ruthenians may be permitted by their Ordinary to conform in regard to feast days and fasts to the legitimate customs of the district in which they dwell. The observance of such local customs can never effect a change of rite, nor does it exempt Ruthenians from hearing Mass on days of precept, in their own churches, where these exist.

Marriages.

Latins and Greeks may intermarry, though a wife during wedlock must observe her husband's rite, resuming her own

rite when the marriage is dissolved. The prescriptions of the decree *Ne temere* are binding in such marriages, as well as in marriages of Ruthenians among themselves. In consequence, the woman's pastor officiates at the ceremony, and dispensations, when necessary, are to be obtained from her Ordinary. Children, male and female, born in lawful wedlock belong to the father's rite and should be baptized in the same. Illegitimate offspring pertain to the mother's rite. Baptism conferred by a priest or layman of another rite does not change the status, as given above, of the baptized person. A Latin priest who baptizes a Ruthenian, in the absence of a priest of this rite, is obliged to notify the proper Ruthenian pastor of said baptism. Radical changes in the status of husband, wife and children in marriages of mixed rite have been introduced by this late legislation.

REMARKS.

Conditions similar to ours prevail in Canada. In 1912 [8] the Holy See appointed a bishop of their own rite with ordinary jurisdiction to rule the Greek-Ruthenians in the Dominion. A decree [9] was issued (8 August, 1913) by the Sacred Congregation of the Propaganda for Eastern Affairs, in which were clearly established the relations in Canada between the two rites, Greek and Latin. This Instruction corresponds with ours almost verbatim. The Canadian decree however demands that the Greek-Ruthenian bishop of that country make a canonical visitation of his parishes every *five years*, and that the man's pastor assist at marriages of mixed rite. Canadian Bishops are exhorted to allow some of their priests to adopt for a time, with the consent of the Propaganda, the Greek-Ruthenian rite, that they may thus labor among those people.

Nothing is said specifically in either decree about the Sacrament of Confirmation. The decree [10] *Ea semper*, article 14, forbids Greek priests to administer this Sacrament. Such act on their part is declared invalid, as well as illicit. The confirming of Ruthenians is reserved to their bishop. Nevertheless there seems to be no just reason why our Bishops may not

[8] *Acta Apostolicae Sedis*, Vol. IV, p. 555.
[9] Ibidem, Vol. V, p. 393.
[10] See Note 5.

administer this Sacrament to Ruthenians who are unable without serious inconvenience to approach their own Bishop.

As regards the administration of the Blessed Eucharist the general principle in vogue in the Church has been that every one should receive our Lord in his own rite.[11] An exception was made only in the case of those who otherwise would scarcely be able to receive.[12] The privilege granted to America in this matter is the greatest possible. The permission given to a Greek or Latin priest, as noted above, to distribute Holy Communion which has been consecrated in another rite is similar to previous regulations in favor of Armenia.[13]

While Greek Catholics should be exhorted to frequent their own churches, they satisfy the obligation of hearing Mass when they assist at the Holy Sacrifice in a Latin church; the same is true of Latins who attend a Greek church.[14]

Both our own and the Canadian decree are to remain in effect for ten years. An abrogation of these regulations must not be expected at the expiration of this period, but rather further development doubtless of the Greek-Ruthenian question along canonical lines.[15]

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THE PLACE OF THE GENERAL JUDGMENT.

II.

In the November number I presented some comments touching the popular idea that the General Judgment is to take place in the so-called Valley of Josaphat. A further question occurring in this connexion is: May we identify the Valley of Josaphat, spoken of by the prophet Joel, with that of the Cedron, and is there sufficient reason for interpreting his words of the General Judgment?

[11] S. C. S. Off., 4 Sept., 1721.

[12] S. C. Prop., 25 July, 1887; Aug., 1893; 26 Feb., 1896.

[13] S. C. Prop., 30 April, 1866, ad 2.

[14] Ibidem, ad 3.

[15] The reader is referred to the *Collectanea* of the Propaganda for the decrees cited.

In answer to the first part of this question, it must be observed that, despite the tradition which dates from at least the fourth Christian century, there are serious difficulties in the way of affirming the identity of the valleys of Josaphat and of the Cedron. The valley between Jerusalem and Mount Olivet does not in fact suit all the conditions of the words of Joel. For the term, used by the prophet to designate the *valley* in his mind is *emeq,* which denotes a wide, spacious valley, whereas the word employed in the Old Testament concerning the Cedron valley is never that term but habitually *nahal,* i. e. a narrow valley or ravine (the modern wady). The use of these two words throughout the Old Testament is such as to warrant us in considering them as not synonymous or interchangeable. In the Hebrew text the word *emeq* is not applied to deep narrow valleys such as that of the Cedron, but to long broad valleys, as the Valley of Jezrael, between Mount Gilboa and the Little Hermon. The word *nahal,* a word for which there is no proper English equivalent but which corresponds really to the Arabic *wady,* so often found in descriptions of travels in Palestine, fits the Cedron depression exactly; whereas it is doubtful [1] whether the term *emeq,* used by Joel, would be properly employed concerning it. "If the above is the correct meaning of the word, then the Valley of Jehosaphat cannot be the narrow glen between Olivet and Moriah, to which the name is now applied." [2]

With the other more probable identifications of the valley in the prophet's mind it does not fall within the purpose of this article to deal. It is sufficient to note here that the identification, referred to in the first part, the "Valley (emeq) of Blessing" is to be sought in the desert of Thecua, about eleven miles to the south of Jerusalem.[3] It has been observed that perhaps the name of Josaphat came to be connected with the valley of the Cedron because the name of the valley was at one time Wady Sha'fat, from the neighboring village (still called Sha'fat), and suggested to early pilgrims, in search of sites, the Biblical name "Josaphat".

[1] Driver (*Joel and Amos,* p. 68) alone has been found to concede rather dubiously the possibility.

[2] Stanley, *Sinai and Palestine,* edit. 1871, 481.

[3] Cf. Abel, *Cath. Encyclopedia,* art. Josaphat.

Fortunately for the proper understanding of the message of Joel, nothing depends necessarily on the identification of the locality referred to. For in the prophecy the symbolism, based on the etymology of the name (meaning "Jahweh judges"), is alone significant. As already stated, it is true that the prophet in all probability had in mind, as he delivered his message, an actual valley, named after King Josaphat. But it is probable also that the topography of the scene described is really of the ideal order and symbolic inasmuch as the valley was suggested because of the meaning of its name, which lent itself to the purpose of the prophet. In the Hebrew text there is a play upon words which is lost in the English translation, namely, upon the name of the valley and upon the verb signifying the "judging" of the nations. Van Hoonacker[4] states as his opinion that the principal reason which led Joel to take the Valley of Josaphat as the scene of the judgment in question, or to give the name of Josaphat to the valley wherein the scene was to take place, must have been in the very signification of the name. The probability is consequently that, though suggested and borrowed from an actual valley, in which King Josaphat had vindicated in a singular manner, as is described in II Par. 20: 20 f., the enemies of Israel, the name is used here of an ideal,[5] symbolic valley, wherein Jahweh will contend in judgment with all the nations on behalf of His people.

The fact is that the scene in Joel's prophecy is in all probability not only to be located in the Valley of the Cedron, but not to be understood as describing the General Judgment of mankind at all, except perhaps according to a typical sense.

The judgment spoken of by the prophet is, according to its literal interpretation, not such as is depicted by our Divine Lord in His discourse concerning the Judgment Day. The form of the Hebrew verb used by Joel represents Jahweh rather as pleading, as disputing as a litigant in judgment in behalf of his people, which has been "scattered among the nations." Although a few interpreters[6] have taught that every

[4] *Les Petits Prophètes*, p. 181.

[5] It is significant in this connexion that early Jewish tradition denied the reality of the valley. Neubauer, *La géographie du Talmud*, p. 51 f.

[6] Cf. opinions and names in Knabenbauer, *Prophet. Minores*, I, p. 239.

detail of Joel's prophecy must, according to the literal sense, be given an eschatological interpretation, it is difficult not to see in its literal sense a reference to the restoration of Juda and Jerusalem after the exile in Babylon and the vindication of God's people against their enemies. It is true that Joel's representation of Jahweh "judging" all the nations round about approximates more to the picture of the final Judgment than any other representation—with a possible exception of Daniel 7:9 f. of the Old Testament; but though it may and has been regarded as typical of the General Judgment, it does not according to its literal sense depict it. According to the words of Christ, Israel is not to be placed on one side and "the nations" on the other; but "the sheep" and "the goats" are to be separated from among all nations without respect to person or blood. The literal interpretation does not of course exclude the typical sense, which many writers [7] have found in the passage. The existence, however, of a typical sense referring to the General Judgment can hardly be considered as established with certainty, for there is no adequate evidence for such an interpretation as certain either in the subsequent books of Sacred Scripture or in the interpretations of the Fathers or in the decisions of the Church. Is it not at least somewhat probable that, if the words of Joel had reference to the General Judgment, and if the Valley of Josaphat were to be identified with that of the Cedron, Jesus, as He sat on the Mount of Olivet (Mark 13:3), overlooking the latter valley, discoursing on the subject, would have made some allusion to the prophecy?

The conclusion from the consideration of the above reasons is that, while the place of the Last Judgment would fittingly be in the neighborhood of Jerusalem and of the Mount of Olivet, nothing is known with certainty about the subject. As the day and the hour of it are hidden from us and from the Angels in Heaven, so has it pleased God to keep from us the knowledge of the place of that awful event. The words of the prophet (Joel 3:2, 12) do not, except perhaps according to a typical signification, refer to that General Judgment of mankind. In no sense can the words of Joel be interpreted to give a foundation to the opinion that the final scene in human

[7] Cf. Knabenbauer in l. c.

history will occur in the Valley of the Cedron. The latter opinion above all should be considered as a worthless and old-womanish notion, as Cyril of Alexandria in the fifth century wrote: "Frivola et anilia sunt, quae apud Judaeos circumferuntur, olim in valle Josaphat, ubi mortui in vitam redierint, Deum de omnibus judicium habiturum et quotquot sub coelo sunt de his quae adversum ipsos perpetraverint, rationem reddituros. Quae cogitatio fieri nequit, quin ridicula sit, quandoquidem divinitus inspirata Scriptura prophetiam completam esse dicit et pugna commissa in valle Josaphat a vicinis gentibus poenas exactas." [8]

EDWARD J. BYRNE.

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THE CONTINUITY OF LIFE.

To the Editor, THE ECCLESIASTICAL REVIEW.

Dr. Austin O'Malley says: [1] "If Carrel, or any one else, succeeds in keeping human cells alive when separated from the original host, as spermatozoa and hair may be kept alive, then there will be a new vegetative principle set in, not derived from the original soul, but replacing it in material property disposed by that first substantial form." In a footnote (p. 464) he reports the success of a recent experiment "in keeping cultures of human sarcomatous tissue *growing* for fifty-two days *in vitro*". This goes to show that human cells are under the operation of the same law as animal cells and plant cells, which is precisely what we should expect. But is it a case of ceasing to live and coming to life again, or is it a case of the continuity of life? I take it that it is the latter. In fact, the phenomenon suggested, as stated by Dr. O'Malley himself, indicates this, for there is question of "keeping human cells alive", not of restoring life to dead ones. The idea that "a new vegetative principle sets in", appears to me to be opposed to the facts as we know them and to be in conflict with the great principle of biogenesis, "Omne vivum e vivo", or, as it may be stated in the light of microscopic observation, "Omnis cellula e cellula". Surely continuity of life is

[8] Migne, *P. G.*, LXXXI, 390.

[1] ECCL. REVIEW, p. 468, Vol. LI, October, 1914.

the law of nature, not death and a new life unbegotten of the old, which would be preternatural or supernatural. I mean here by continuity life coming from life, as opposed to life coming from that which does not live, which is against the law of causality. The only known way in which life begins, apart from creation, is from a germ or by fission. It comes from a germ in the case of the higher organisms, plant as well as animal; it comes by fission in the case of lower vegetable and animal forms, and, I believe, in the case of all such minute organisms as cells, be they vegetable, animal, or human. We have no right to assume that life begins in any other way.

When the spermatozoon or the ovum is separated from the parent organism, what happens is that a cell having within itself a principle of life while yet attached to the parent organism retains that principle of life when detached. Was it not this same thing that happened, though in a different way, when those cultures of sarcomatous tissue continued to grow for fifty-two days? Where is the need of invoking "a new vegetative principle" when you have one to begin with? Where, indeed, is the warrant, seeing that life comes only from life? I repeat, the only way life begins, apart from creation, or rather creative eduction from the potency of matter, is from a germ or by fission. These processes verify to the letter the scholastic principle, "Corruptio unius est generatio alterius"; for there is a *corruptio* of the parent organism in the one case and of the primordial cell in the other. And there is a *generatio*, or *origo similis e simili*, of similar higher organism from similar higher organism, similar cell from similar cell. On the other hand, were a new vegetative principle to set in, we should have not a real *corruptio* but a total extinction of life, not a real *generatio* but an eduction of new life from the potency of matter. To me at least the notion that life can be educed from the potency of matter by other agency than that of the Creator Himself is novel and unheard-of. And so, until I am further enlightened, I must continue to believe that the great law of biogenesis, "Omne vivum e vivo", holds throughout the universe from the highest of living organisms to the minutest cell.

ALEXANDER MACDONALD,
Comox, B. C., Canada. *Bishop of Victoria.*

A SHORT FORM FOR CONDITIONAL BAPTISM OF ADULT CONVERTS.

The Archbishop and Bishops of the Province of Philadelphia some time ago petitioned the Holy See for the faculty of using a short form of conditional Baptism in the case of converts to the Catholic Church who had received Baptism in the sect to which they formerly belonged.

The Indult, with its petition, reads as follows:

Beatissime Pater,

Archiepiscopus Philadelphien. et Episcopi Provinciae Ecclesiasticae Philadelphien. ad pedes Sanctitatis Vestrae provoluti, humiliter postulant a S. V. facultatem utendi formula breviori in baptismate adultorum, eamque permittendi omnibus presbyteris dictae provinciae ecclesiasticae.

FORMULA BREVIOR.

Sacerdos: Quid petis ab Ecclesia Dei?
Resp. Fidem.
Sac. Credis in Deum Patrem Omnipotentem, Creatorem coeli et terrae?
Resp. Credo.
Sac. Credis in Jesum Christum, etc.?
Resp. Credo.
Sac. Credis in Spiritum Sanctum, etc.?
Resp. Credo.
Sac. Vis baptizari si non es valide baptizatus?
Resp. Volo.
Sac. Si non es baptizatus ego te baptizo in nomine Patris et Filii et Spiritus Sancti.

Ex Audientia SS. diei 4 Januarii 1914 SS. D. N. Pius PP. X, audita relatione infrascripti Emi Card. Praefecti S. Congr. de Sacramentis, attentis expositis, Archiepiscopo Philadelphiensi et Episcopis Provinciae Ecclesiasticae Philadelphiensis oratoribus gratiam juxta preces ad quinquennium benigne tribuere dignatus est; contrariis non obstantibus quibuscumque.

S. Congr. de Sacramentis,
D. CARD. FERRATA, *Praef.*
PH. GIUSTINI, *Secr.*

The faculty expires 4 January, 1919; and would have to be renewed as circumstances require.

A CASE OF BANK INSOLVENCY.*

The Commercial National Bank was capitalized at $100,000, and continued a thriving financial concern for some years. During the panic of 1896, however, it was forced to borrow money from a loaning association to meet some of its more urgent liabilities, and to give security for the loan. When this fact became known to the public, the creditors of the bank lost confidence in the concern. The bank suffered a " run " and was finally obliged to close its doors. At the time of its failure the bank had liabilities amounting to very nearly $300,000.

The affair was turned over to the court, and all the creditors became plaintiffs in a legal action against the stockholders. The statutes at the time provided that in the case of an insolvent bank the stockholders of such bank were liable for double the amount of the stock they held at the time of insolvency. The court appointed a receiver and empowered him in the name of the creditors to dispose of the bank's assets, and, if these proved to be insufficient to pay the creditors in full, to collect the amount for which each stockholder was liable. He was also empowered (and this likewise in the name of the creditors) to discharge the liability of the stockholder with part payment, provided that the stockholder did not own enough property to cover the full amount of his liability.

Whether culpably or not, the receiver disposed of the assets of the bank in a negligent manner, selling lands and other securities owned by the bank for half their value. Had he handled the affair in a more business-like way there would probably have been no necessity of collecting anything from the stockholders, for at the time of its insolvency the bank was not in a bad condition and very likely would not have failed at all had the depositors remained confident in the security of their money.

The stockholders, therefore, were called into court and obliged to declare their personal property. Many of them had no property. Others paid part of their liability. Only a few were able to cover the full amount. After four years, therefore, when the affair was finally brought to a close, only fifty-five cents on a dollar was paid to the creditors of the bank. In the aggregate the depositors and other creditors of the bank lost in round numbers $150,000. Had the receiver disposed of the bank's assets at their full value very likely dollar for dollar could have been paid them. On the other hand, if the stockholders had paid the full amount of their liability,

*This important case has been submitted to several moral theologians. The solution printed in this number was offered with the request that discussion be invited.—Editor's Note.

$50,000 in excess of the amount lost to the creditors would have been collected.

Now a certain Mr. Brown was president of the bank and its chief stockholder. He owned one-fifth of all the capitalized stock, that is $20,000. The amount of his liability (recalling the double liability prescribed by the statutes) was therefore $40,000. When the bank failed he had property amounting to that sum, and was preparing to turn all this over to the receiver. He wished also to turn over his home to help pay the creditors, a thing which the insolvency act itself protected him against.

Having heard of his intentions, some of Mr. Brown's friends tried to persuade him to conceal one-half of his property from the receiver, urging upon him principally two reasons: first, that he was in no way responsible for the failure; that it was not just that one man alone should bear the burden of hard times; and, secondly, that he had a right to protect the future of his family to this extent. Having finally been persuaded that his first duty was to his family, he followed his friends' advice, but not until he had consulted a priest about the morality of such an act.

Mr. Brown, accordingly, sold one-half of his property to his wife by fictitious sale. The other half he turned over to the receiver. When he was brought into court with the rest of the stockholders he declared that he owned no other property than that which he had turned over to the court. That Mr. Brown acted in good faith there is no doubt. As matters were, he was by far the heaviest loser by the failure. But was his act morally justified? Does the part played by the receiver alter the case? What about the priest's advice?

Seventeen years have passed since the failure of the Commercial National Bank. Mr. Brown died shortly after its insolvency, and now Mrs. Brown, his sole heir, wishes to know her duty in the matter. She has held the property for the whole seventeen years (it was never again transfered to her husband), and has exercised full and undisputed dominion over it. Moreover, she has held it the full time in perfect good faith. In fact, at the time she accepted it from her husband she herself consulted her confessor. Recently, however, she has worried over the matter.

Granting for a moment that Mr. Brown's act cannot be morally justified, has Mrs. Brown's possession of the property created any new right? Judgments such as were brought against Mr. Brown are outlawed in ten years by the civil statute. Of course, Mr. Brown's judgment was discharged seventeen years ago; but had it

remained standing, it would have been subject to the Statute of Limitation. Did Mr. Brown's act of concealing that property when done in good faith deprive him of the benefit of that statute? In other words, can property once retained from a creditor by fraudulent means, when this fraud was practised in good faith, ever become the subject of liberative prescription?

Now, granting on one hand that Mr. Brown's act cannot be morally justified, and, on the other, that Mrs. Brown has not been freed in conscience from her husband's debt by civil liberation, in what manner must restitution be made? Mrs. Brown's lawyer assures her that restitution to all of the bank's creditors at this late date would be very difficult if not entirely impossible, and that the process would be very expensive. The bank had over 400 creditors, and many of these are now dead or have moved to distant and unknown parts.

Again, Mrs. Brown fears that in making restitution she would run grave risks of endangering her husband's good name, which has always been a valuable asset to herself and family. True, the value of her husband's reputation is probably no longer commercial. It does not now as formerly measure itself in dollars and cents. But her husband's honor is nearer her heart than anything else, and any suspicion that she might cast upon her husband would cause her the greatest unhappiness. If restitution were due to a smaller number, the matter might be satisfactorily explained, but to negotiate with so many and in a city where that number bears a respectable proportion to the entire population would be an extremely delicate undertaking. Nor could it be done occultly. If 400 people more or less known to each other should each receive a mysterious sum of money at one time, they would of course be puzzled. Mere curiosity would prompt them to seek an explanation. To trace the money to an institution toward which they had all at one time exercised common relations would be natural. The Commercial National Bank would be an easy inference. Now, if this were all, matters would not be so bad, but it so happens that Mrs. Brown is the only person connected in any way with the bank who is in a financial condition to do such a thing. This is known to the creditors. The logical deduction would be disastrous.

Here then let us ask two questions. How much trouble and expense in relation to the amount to be restored would Mrs. Brown be obliged to undergo in finding the creditors? What would theologians consider grave inconvenience in this case? Second, would the fear of defaming her husband's name be a sufficient motive to allow her to restore the property instead to some benevolent institution or to the Church?

This brings us to another question, the question of interest. Would strict justice require Mrs. Brown to pay interest on the sum restored? In seventeen years the amount has more than doubled itself. To restore both principal and interest after so many years would be a grave burden on Mrs. Brown. It is true that she has had the use of the money all the time, but it is also true that she has accepted the risk and responsibility entailed. Interest seems to be mere compensation for risk taken and not a natural fruit. Should principal and interest both be restored to the creditors, they would receive something which the prudence and genius of another had created. In other words, they would reap the fruits of a valuable investment which caused them no risk or worry.

Finally, would Mrs. Brown be obliged to pay the full amount at once? There is a principle in Moral Theology, recognized also in law, which permits a person making restitution to retain the means by which he gains a livelihood. With Mrs. Brown capital is that means. Now if she were obliged to make restitution all at one time, it would necessitate the reduction of her capital and consequently her annual income. Would she be obliged to do this when in the course of a few years she could pay the full amount out of her income? During the period of restitution would she be obliged to adopt a mode of life different from her accustomed one?

The important moral questions involved in the foregoing case seem to be the following:

1. Did Mr. Brown commit an act of injustice when he concealed part of his assets from the receiver of the bank?

2. Is Mrs. Brown obliged to make restitution to the creditors, and to what extent is her obligation affected by the following considerations—

(a) the question of liberative prescription, or the statute of limitations;

(b) the good name of her husband;

(c) the expense of finding the creditors;

(d) the question of interest;

(e) the question of deferring restitution;

(f) the question of the amount of the original obligation.

1. The fictitious transfer by Mr. Brown to his wife of property which he was by law required to turn over to the court for the benefit of the bank's creditors, was a fraudulent act in the eyes of the civil law. It was, therefore, an unjust act in

the eyes of the moral law. So far as the writer is aware, all moral theologians declare that a bankrupt is guilty of injustice when he fails to comply with the provisions of the civil law regarding the statement of his assets. The reason is obvious. The person who retains a part of his property by concealing it from the bankruptcy court, is simply refusing to pay his debts. The debt which Mr. Brown evaded in this manner was a legitimate and real one, inasmuch as the legal requirement of double liability on the part of bank stockholders is a reasonable provision. The double liability has the effect of making the depositors feel secure in entrusting their money to the bank, and creates an implicit contract between stockholders and depositors. Mr. Brown violated this implicit contract when he withheld part of his property from the receiver through the device of a fictitious sale. Such is the morality of the action objectively. Inasmuch as Mr. Brown believed, and had good reason to believe, that he had a right so to act, his performance was without moral guilt subjectively.

Nor was it justified by the alleged incompetence of the receiver of the bank. As the legal agent of the stockholders, his acts were their acts. They, and not the depositors, were the persons who should bear the burden of his culpable or inculpable incompetence. If they were dissatisfied with his conduct they should have sought satisfaction from him through legal action. The depositors and creditors were in no wise responsible for the receiver's neglectful discharge of his office.

2. When Mrs. Brown obtained possession of the twenty thousand dollars' worth of property that should have been disposed of to satisfy the claims of the bank's creditors, she held goods that did not belong to her. Owing to the incorrect advice she received, she was in good faith and without formal sin in this transaction. Objectively, however, she deprived the bank's creditors of something to which they had a right, and so long as she retained that property she continued the injustice, and remained bound to make restitution.

(a) Nor has the obligation and debt been annulled by the process of liberative prescription, that is, by the operation of the statute of limitations. While the lapse of time has been more than sufficient to bring about this effect both in law and in morals, the fraudulent act through which Mr. Brown ob-

tained a legal discharge from the debt renders the statute forever inapplicable to his case. Both in law and in equity, says Mr. Justice Miller, "the weight of judicial opinion applies the rule that fraud will deprive a person of the benefit of the statute of limitations." To be sure, the statute of limitations can be invoked against actions brought on account of fraud, as well as against actions brought on account of debt; but it cannot be invoked against a legal action of the latter kind when the action was prevented from being brought earlier by fraud on the part of the person liable to the action. The statute in question is intended to be a preventive of, and a penalty for, neglect on the part of creditors, not a protection to the fraudulent action of debtors. It assumes that the creditor shall have fair opportunity to press his claim, that he shall not be impeded by fraudulent or improper conduct. In the case that we are considering, the failure of the creditors to bring a new action for the recovery of their money was not due to their own negligence, but to the illegal act of Mr. Brown in concealing his property, and thus improperly receiving a discharge from the judgment against him. If Mr. Brown or his heirs could take advantage of the statute of limitations, the latter would be a flagrantly unreasonable and unjust institution. The fact that the concealment of property was committed in good faith does not change the legal aspect of the transaction or its consequences. Inasmuch as Mrs. Brown is excluded from the legal benefit of the statute of limitations, she cannot utilize it as a basis for absolution from the moral obligation. Her case does not come within the operation of the process of liberative prescription.

(b) The danger that restitution would injure the good name of Mr. Brown does not seem to be as great as is assumed in the statement of the case. It seems quite unlikely that any considerable number of the creditors would recognize the source of the sums received, or that they would discuss the matter with one another. Even if the source were discovered, and a considerable number of persons became aware of the real situation, all of the resulting inconvenience would fall upon Mrs. Brown, not upon her deceased husband. Now this inconvenience, consisting mainly of the consciousness that some persons thought less of her deceased husband than for-

merly, would scarcely be sufficient to justify her in depriving the creditors of their money. Moreover, if the restitution were accompanied by the explanation that Mr. Brown concealed his property against his own more conscientious judgment, and on the advice of his friends and his spiritual director, the result would in all probability be an increase rather than a decrease in the good name of her deceased husband and herself.

(c) Inasmuch as the property was retained in good faith, Mrs. Brown is not obliged to incur any loss in the process of making restitution. She is in the position, not of an unjust injurer ("injustus damnificator"), but of an unjust withholder ("injustus detentor"). Hence she is obliged to restore, to deprive herself of, the amount only of goods that she has withheld from others. The hardship which the creditors will suffer through the deduction of the expenses of restoring to them cannot be attributed to any conscious fault on the part of Mrs. Brown. To make her undergo these expenses would be to impose a penalty where there has been no culpability. She is no more obliged to assume this burden than she would be to make restitution if the property had all perished while in her possession. In both cases the loss must be borne by the creditors as something caused by nature, and one of the unavoidable contingencies of ownership.

Moreover, if any of the creditors cannot, after reasonable effort, be discovered, Mrs. Brown may retain for herself the share of the restitution that would have gone to them. At least, this is the more probable opinion among moral theologians, and may consequently be followed with a safe conscience. Had she kept the property in bad faith, she would, of course, be obliged to bestow such sums upon some charitable or religious cause.

(d) Theologians are agreed to-day that the "civil fruits", or interest, on goods wrongfully held in good faith must be restored with the principal. The contention in the statement of the case that interest is only an insurance against risk is refuted by the fact that capital yields its owners a net income during long periods of years, in spite of all possible risks. However, the rate of such pure or net interest is not large. It is that rate which is received on investments that are practically free from risk and inconvenience, such as United States

bonds and life-insurance policies; that is, between two and three per cent. If interest is restored to the creditors at this rate, it will be as high a return as is received by investors in the two investments just mentioned, or by the average investor when risks and trouble have been taken into account. Consequently the interest sum to be restored is not, as assumed in the statement of the case, equal to the principal. It is just about half that amount.

According to French law, a person who has held the property of another in good faith cannot be compelled to return the interest. In France this provision could be safely followed in conscience. But our laws apparently give the debtor no such advantage. On the contrary, they require interest to be paid on all property which has been withheld through the instrumentality of a fraudulent action. Hence they afford no basis for escaping the general moral obligation to restore the interest as well as the principal.

There is, however, one principle of the moral law which may possibly (though the point is not touched in the statement of the case) free Mrs. Brown from the obligation of restoring all or part of the interest. It is the principle that a person in good faith who has not become richer ("ditior factus") through the possession or receipt of alien goods is under no obligation to make restitution. In such a case neither of the two bases ("radices") of the obligation is present; for the person is neither an unjust injurer nor an unjust withholder. Consequently, if Mrs. Brown has consumed or disposed of the interest in such circumstances that it has not resulted in any net addition to her wealth, or enabled her to save anything that she would not have saved had she not been in receipt of the interest, she is not obliged to restore the interest. If only a part of the interest has been thus unprofitably consumed, that part need not be restored.

A closely related question which has not been raised in the text of the case deserves discussion. Suppose the property has during the years wihch have elapsed since 1896 greatly increased in value, owing to the increase of population or other causes for which Mrs. Brown is in no way responsible. Is she obliged to make restitution of such increase? She is not. The property, the concrete goods in question, has remained her

property. Neither in law nor in morals has the title to it passed to the creditors of the bank. Their claim against the property was not identical with a title of ownership. It was a claim to the value and equivalent of the property in money. Had Mr. Brown turned the property over to the receiver of the bank, it would have been sold, and the creditors would have obtained the proceeds, not the property itself. Consequently its subsequent increases in value would not have gone to them. Whence it follows that Mrs. Brown's receipt of these increases has not deprived the creditors of anything that they would have obtained had the property been surrendered to the receiver of the bank. She has not withheld the increase *from them,* and she owes them nothing on this account. And obviously she is not under obligation to turn the increase over to the hypothetical and unknown persons who would have obtained it had the property been surrendered and sold seventeen years ago. Therefore she may keep it.

(e) The question whether Mrs. Brown would be justified in making all the restitution out of the interest on her capital, and thus prolonging the process for several years, would seem to require an answer in the negative. According to the general principles governing such cases a person may defer restitution if the immediate rendering of it would cause him grave inconvenience, such as a notable decline in his manner of living, and provided that the postponement would not mean an equal inconvenience to the creditors. Unless Mrs. Brown is getting an unusually high rate of interest on her investments, it is difficult to see how she would gain anything by making the restitution out of interest rather than out of the principal; for she would be obliged to add interest to all the deferred payments. On the other hand, if the circumstances of her investments are such that she could restore out of interest within a *few* years, and if present total restitution would cause her notable inconvenience, she would seem to be justified in adopting this course. In the meantime she would be obliged to curtail her expenditures somewhat. Probably the fairest solution would require her to restore immediately a considerable portion, say, one-half, and to pay the remainder out of interest. And the immediate payments should go to the most needy creditors; for they would probably suffer quite as

much through postponement as she would through present restitution.

(f) Inasmuch as the total legal liability of the stockholders was $200,000, and the entire claims of the creditors only $150,000, the satisfaction of three-fourths of their obligations by each of the stockholders would have canceled the whole debt. On that basis Mr. Brown's share of the joint obligation would have been only $30,000. Since he actually paid $20,000, he would have fallen short of his duty by only $10,000. That is the amount that he and his widow would have been obliged to restore if all the other stockholders had paid their proportionate share of the joint obligation. Would Mrs. Brown be morally justified in restoring only that amount? or is she obliged to give up $20,000, the full amount of her deceased husband's unpaid legal liability? It seems clear that she is morally required to restore the larger sum. The law makes each stockholder jointly responsible, up to the limit of double liability, for *all* the debts of the bank. Indeed, one of the objects of this joint responsibility and double liability was to cover just such contingencies as the present; that is, the failure of some stockholders to pay their fair proportion of the debt. The double liability provision is entirely reasonable, and therefore binding in conscience. When Mr. Brown went into the banking business he accepted this provision, and entered into an implicit contract with the depositors to that effect. Even though, as a matter of fact, he fulfilled the contract to a much greater extent than any of the other stockholders, his failure to comply with it completely was an act of objective injustice. Hence the obligation of full restitution of the entire legal liability. To be sure, when such restitution is made, Mrs. Brown will have a just claim to reimbursement from the other stockholders on account of the extra $10,000. X. Y. Z.

A NEW PROBLEM.

To the Editor, THE ECCLESIASTICAL REVIEW.

Many Catholics feel that the Church in America is weak along certain lines. Any activity which can be fully attained within a diocese, such as works of charity or parish schools, is carried on vigorously and successfully; but when needs arise

which can only be dealt with by some combination larger than a diocese, we are evidently weak. Here again I must make a distinction. If the nation-wide need affects Catholics alone and within the limits of the country, the Holy See can intervene to supply the lack of local organization. Cases in point are the Catholic University and the Extension Society. But when the needs involve questions of mixed civil and religious interests, the Holy See can do nothing. Instances are the carrying of filthy attacks upon Catholics through the United States mail, the action of Government agencies and influences in Mexico to the serious detriment of the Church there, the education of Chinese students in Protestant institutions out of a fund under control of the Government, etc. An attempt has been made to meet conditions of this kind by a federation of Catholic societies; but as long as the most important Catholic societies in the country, namely the dioceses, will not coöperate, what can minor societies do? I have called it a new problem, though it is in fact a very old one. It is new in the sense that the various solutions adopted in the past in the old world are not applicable in America. From the point of view of organization the problem may be stated by saying that the gap between the individual diocese and the Holy See is entirely too large and needs to be bridged. Various kinds of connecting spans have been used—patriarchs, primates, concordats, etc. None of them can be used in America, and yet nowhere else is the need so great. Here we are a great variety of racial elements ill-disposed for team work. The form of the solution for us is shaping itself gradually. The Holy See has recommended an annual meeting of the Archbishops. The next step would be to give this synod some real jurisdiction and responsibility. M. B.

THE "GRAND'MERE" OF ST. FRANCIS DE SALES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Touching the question proposed on page 231 of the August issue of your splendid REVIEW regarding the expression *Grand'mère* by St. Francis de Sales, I do not think that "Inquirer" is correct in saying that "Our Father" is "an appellation restricted to the First Person of the Blessed Trinity".

Why should we find a difficulty in calling our Divine Lord "Father", as St. Francis de Sales calls Him? God is our Father, and Christ is God. The Pater Noster can be addressed quite properly to any one of the Three Persons of the Holy Trinity. In the *Layman's Mass Book* and other manuals of devotion belonging to the time when England was a Catholic nation the expressions "Our Father Christ" and "Fair Father Christ" often occur. Malory's "Mort d'Arthur"—in the story entitled "The Quest of the Holy Grail"—represents Sir Launcelot beginning his prayer with the words, "Fair Father Christ, I thank Thee of Thy great mercy"; and afterward he prayed thus: "Fair, sweet Father Christ, if ever I did a thing that pleaseth the Lord, for Thy pity have me not in despite for my foul sins done here beforetime". Like St. Francis de Sales, the faithful of those ancient Catholic days experienced no difficulty in calling our Blessed Lord "Father".

M. J. WATSON, S.J.

Melbourne, Australia.

IS THERE A CHURCH LAW AGAINST AUTOPSIES?

Qu. Physicians and surgeons are working hard to secure legislation which will secure them the right to make autopsies when they feel that the interests of science demand it. Is there any ecclesiastical decree concerning the matter? There is in Catholic hospitals a very pronounced opposition to the practice, so pronounced that not a few inquire whether the Church has legislated on the matter.

Resp. The Church, as far as we have been able to ascertain, has never legislated explicitly in the matter of autopsies. She has, as everyone knows, enacted laws in regard to cremation, and, while these decrees do not, of course, prohibit the dissection of the human body, they suggest that consideration for the bodies of the dead as "temples of the Holy Ghost" should have weight in every case. On the other hand, as cremation is allowed in exceptional cases, so the dissection of the human body is allowed in the interests of science. The rights of the relatives are safeguarded by civil law, and as long as the law does not permit the indiscriminate practice of autopsy, relatives of the deceased have it in their power to secure proper respect for the dead. We doubt whether a law

leaving the matter to the discretion of the physicians interested in the case would be entirely wise.

A BEQUEST FOR MASSES.

Qu. Some years ago I befriended an old man who lived in the parish in which I was assistant. He told me on different occasions that he would remember me in his will and left me under the impression that the remembrance would be a gift in reward for my many acts of kindness. Another party, a good friend of his, understood things just as I did. A short time before he died, the old man made a will, in which he left me five hundred dollars for Masses. I am convinced that the lawyer who drew the will, a Catholic, did not understand the testator's relations toward me nor his intentions, and I believe that a mere suggestion from him would have adjusted things. I feel that a part of the money mentioned above was intended as a personal gift. The third party in question thinks as I do. He is a layman; but, deciding the matter from his knowledge of the old man's dealings with me, he thinks that I am not bound to say all the Masses. Am I bound by the terms of the will? And, if not, how many Masses am I bound to read?

Resp. There are cases, as every student of moral theology knows, in which the *ratio amicitiae* plays a part in deciding how many Masses are to be said, when the expressed will of the donor is indefinite (Lehmkuhl, II, 150). The present case, however, is not one in which the *ratio amicitiae* or the sense of gratitude or any other consideration can be introduced. The title to the five hundred dollars is a legal title, acquired by a legal document, and acquired subject to a definite obligation. The presumed intention of the donor, establishing or tending to establish a moral title less definite in its obligations, must yield to the actual legal title. Besides, there are two important considerations which point to this decision. First, it is possible that the old man changed his mind in regard to the gift, which, after all, he never promised in any definite sum; the matter would be different if, *after* the drawing of the will, he made reference to the sum as a gift. Secondly, reasons of public policy demand that the obligation imposed in connexion with a bequest for Masses be carried out to the letter. Our inquirer is, no doubt, convinced that the lawyer is responsible for the definite obligation to read five

hundred Masses. This conviction, however, does not release him from the obligation imposed by the actual wording of the will.

A CASE OF THE PAULINE PRIVILEGE.

Qu. Mary marries Joseph, both being unbaptized. Afterward Mary gets a divorce, and marries James, also unbaptized. After having divorced him she meets John, a Catholic. She now becomes acquainted with the Catholic religion for the first time, and desires to join the Church and marry John. Now, in such a case, is there any possibility of applying the Pauline Privilege? The first two husbands had no religion. They were utterly indifferent to all religions, and she at the time shared their views.

Resp. The marriage with Joseph was a valid marriage; Mary is, therefore, not free to marry John. There is, however, a possibility of applying the Pauline Privilege. We advise our subscriber to have recourse to the diocesan court, to institute proceedings, have the necessary interpellations made, and so forth. It is possible that Joseph, who was at one time indifferent to all religion, may not be willing to allow Mary to practise her religion.

FACULTIES OF CHAPLAINS IN THE NAVY.

Qu. In connexion with your answer to a question regarding faculties on board ship, will you please tell me how the Navy Chaplain obtains his faculties and under what restrictions he exercises them?

Resp. According to the general law of the Church any priest who is an approved confessor in his own diocese, or in the port of sailing, or in a port of call, may hear confessions aboard ship during the entire journey. He may hear not only those who are his fellow passengers, but any who may choose to come on board for confession at a port of call. By a decree of 12 December, 1906, his faculties extend to cases reserved by the bishops of his penitents. As priests the Catholic Chaplains of the Navy enjoy these general privileges granted to the clergy at large. As Navy Chaplains they possess special faculties granted them directly through Arch-

bishop Corrigan, 4 July, 1888. Besides the faculties above enumerated regarding the hearing of confessions, they are permitted to celebrate Mass aboard ship, provided only the sea is calm, and another priest is present, if possible, to assist the celebrant. Chaplains are warned, however, that, having reached the station to which they are assigned, approbation must be sought from the Ordinary of the place, at the expiration of two months. Chaplains doing shore duty are under the jurisdiction of the local authorities just like the other priests of the diocese.

WOMEN IN CHURCH CHOIRS.

To the Editor, THE ECCLESIASTICAL REVIEW.

To permit women to sing in church choirs is a Protestant practice obtaining in Protestant countries. It has been introduced here into our Catholic churches. By his famous Motu Proprio of 22 November, 1903, Pope Pius X forbids the admission of women into Catholic choirs, inasmuch as Catholic choirs form part and parcel of the sanctuary (from which women are excluded) or an extension of the sanctuary in case the *capella* be in a side gallery or in an organ-loft.

The first step taken by the opponents of the law was to ascertain whether women could or could not take part in the Gregorian congregational singing which the Pontiff desired to see restored where it was not in use. It was decided that they could do so.

Encouraged by this first success they asked whether women could not be admitted to choirs in the organ-loft, by calling the same, not an extension of the sanctuary, but an extension of the body of the church. This was not forbidden.

The next step was, in the absence of a regular church choir, to have the same supplied by the "mixed" or indeed simply female group of singers in the organ-loft in the rear of the church, rendering the singing as lawfully as the female at the altar-rail answering the priest at Mass in the absence of the server.

The next and last step was to give to the singers in the organ-loft the name of "Church Choir" and there to introduce women posing as sopranos and altos, and singing, not in-

deed the Gregorian congregational chant, but figured music, in spite of the Holy Father's Motu Proprio forbidding any but boys to take the soprano and alto parts in church.

The case is not an isolated one. Is it right or wrong? *Videant consules.* It is between the rector of the church who tolerates it and his confessor *in foro interno,* and the Church authorities *in foro externo.* However, to say that the law of the Church may be so twisted as to justify the practice is a scandal against which every lover of truth must protest with all his might. OLD-TIMER.

CATHOLICS IN THE Y. M. C. A.

To the Editor, THE ECCLESIASTICAL REVIEW.

Mr. G. S. Bilheimer, International Secretary of the Y. M. C. Association, in a public address here said that more Roman Catholics belong to the Y. M. C. A. than members of any other church.

A Kansas K. of C. says that the K. of C. of his council largely patronize the Y. M. C. A.

Are these statements true?

A. M. MANDALARI, S.J.

Albuquerque, N. M.

Here are two statements, mutually confirmatory, which, if not exaggerations, betoken a state of affairs that calls for remedy. As it is the duty of our priests to furnish the antidote, we submit the two statements and our correspondent's query to those of our readers who have made a study of this question, and invite their suggestions. How far are the statements true? What attractive substitute can we offer our Catholic young men for the Y. M. C. A. club-rooms and entertainments and classes?

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL ERRORS.

I. The New Christianity. By very effective legislation and execution the Holy See has stayed the inroad of Modernism into Catholic theology. No such legislation or execution is possible among Protestants. As a consequence, the Modernistic distinction between the Christ of history and the Christ of the religious conscience has entered into non-Catholic theological schools with the sweep of a tidal wave. The old Christianity is being swept away by the new. An historical Christ is no longer deemed necessary as a fundamental of Christianity. We have a new foundation. The Christ of the Christian conscience is the ever changing, ever shifting foundation of the new, dynamic, never fixed, ever evolving Christianity.

1. *In the University of Chicago.* Dr. Ernest Dewitt Burton, Professor of New Testament Literature and Interpretation in the University of Chicago, the theological faculty of which is professedly Baptist, has been caught up in this tidal wave; and has thrown over the Christ of history utterly. In his editorship of the *American Journal of Theology* and of the *Biblical World*, he has, in recent years, unmistakably stood for the New Christianity. In fact, he admits:[1] "There are influences that might have persuaded me no longer to be a Christian, and which have indeed led me to consider whether I should still be a Christian." The reasons why he remains a Christian and teaches the New Christianity to future Baptist ministers, are noteworthy for their vague generalities—characteristics of this so-called dynamic religion. "Christianity is a religion of intellectual liberty". It "is able to appropriate to itself truth from whatever source it comes, and, what is even more difficult, leave behind its own out-lived elements". "I am content to be a Christian still more because Christianity is a religion of spiritual power." In these manifold reasons there is no mention of the teachings of Christ. Dr. Burton

[1] Cf. "Why I am content to be a Christian", *Biblical World*, Dec., 1909.

was speaking to a non-Christian audience. One might have thought that the chief reason for being a Christian was the right Christ has to teach us and the correlative obligation we have to be taught by Him. But, no; nothing so definite appeals to Dr. Burton as of apologetic worth. His Christianity is the evolution of the Christian conscience and not the sum total of the teachings of Christ. We can readily understand his asking: "Is our modern Christianity really Christianity? Is our religion of to-day enough like the religion of the first century to be called by the same name?" [2]

Dr. Burton's successor in the editorship of the *Biblical World*, Dr. Shailer Mathews, Dean of the Divinity School, Chicago University, goes in for an equally broad Christianity. He is afraid of creeds, of definite beliefs. It is trust in Jesus, without any examination into His credentials, that will save the Christian. "Instead of merely believing something *about* Jesus, however important that may be, he believes *in* Jesus". [3] It is this emotional tendency to Jesus that Dr. Mathews thinks the world needs; "not a hair-splitting, definition-making, shibboleth-constructing, label-attaching ecclesiasticism". This is smart writing; and yet one might just as readily pin one's emotional trust to Mrs. Eddy and think as one please—cut the religious emotions entirely loose from any guiding strings of reason whatsoever.

2. *Infiltrating where least looked for.* It is not only into divinity schools that this New Christianity is infiltrating. Many young men and women go in now for university studies. Their choice of a university is important—more important than they fancy. They fancy only the effect that choice will have on their professions. It is very much farther reaching than that. It reaches to the very foundation of their faith in the Divinity, the Messiahship—nay, the very existence of Jesus Christ. And oftentimes the priest is the only one who, by timely warning and advice, can prevent the shaking and shattering of that foundation. Does the young man believe in Christ fully? Has he the will to continue in fearless simplicity of full-hearted acceptance of the Divinity of Jesus? Then let him look well to it that the university of his choice be not one which poisons and kills faith.

[2] *Biblical World*, June, 1913.

[3] Cf. *Biblical World*, March, 1914.

But it is too often urged: "Oh, he is going to a university to study mathematics and not theology". Yes, he thinks so; and it might be so, did the professor of mathematics leave theology as much alone as the professor of theology leaves mathematics. But that is not the way of nowadays. The New Christianity makes private judgment even more infallible, if it may be, than Luther made it to be in matters of faith. Every one now may assume the infallible right to label his vagaries as the evolution of the Christian conscience. Even so innocent a science as mathematics may provide a professor with the occasion to take a safe whack at theology. Recently, in one of our most respected scientific schools, a Catholic young man got his first serious shock in matters of faith because he had the hardihood, in a seminar-paper, to mention Almighty God. The professor's comment was very favorable; but ended with the whack at theology: "Leave God out; we are men of science; we speak of things we can prove scientifically; God is reached by the emotions, not by scientific reason." Such gentle ignoring of God is more harmful than brutal railing at Him. "But stories like that prove nothing; they are often exaggerations." Yes, they are at times exaggerated; and that is the reason for the omission of the name of the school and the professor in this case.

But there is Professor William Benjamin Smith, of Tulane University, New Orleans. We do not know that he ever makes to his pupils such comments as would shake their faith; but we do know that his written books are a most sinister poison. They could quickly destroy the faith of any who were so unwary as to read them without having first been rendered immune by the antitoxine treatment of a thorough study of Catholic Christology. Apart from God's grace, there is no better antitoxine against the New Christianity than this right understanding of the old.

Well, this Professor Smith recently found his chair of mathematics not big enough for him. So he set him down in the more ample chair of Christian origins; and spoiled a good mathematical reputation by a very bad Christological. Indeed, his rationalism is so wretched that, if he kills faith, it will not be by his vaunted mathematical precision in reasoning. And yet it is not precision in reasoning that young men

always await in matters of religion. It is often cocksureness that captivates them. Only such finality can have captured those that are in the wake of Dr. Smith.

His first doses of poison to faith were administered in German.[4] The people of the United States would seem to have been not yet quite educated up to his rationalism. The Rationalistic Press Association has lately issued a translation of the doctor's *Ecce Deus*[5] into English. In reading these works, one wonders what in the world impelled the professor to leave his constructive mathematical formulas and to serve out such a hodge-podge of destructive Christological twaddle. He took his start from that un-get-at-able phantom, "the Christ of history".

II. Phantom Christs. "The Christ of history" is a most shapeless form; and upon this aerial phantom of the fancy's creation is the New Christianity built. The Christ of the Gospels has been so stripped of historical form by Harnack, Loisy, and Wellhausen in their effort to reach the lowest common denominator of the "Christ of history", that *their Christ* is become a mere shade. This shapeless shade Dr. Smith deems not worth retaining. In his opposition to the *Christ-shapes* of the liberal school, we heartily concur with the doctor.

1. *Harnack's Christ.* Take Harnack's Christ. Why, he does not even measure up to the stature of Socrates and Aristotle. We wonder at the mental process of the Berlin Professor of Church History which has resulted so disastrously. At times he is most painstaking in philology and brilliant in argument; again his reasoning is hopelessly wrong. For care and painstaking detail, witness the study of the We-sections of Acts and the effective overthrow of divisive criticism of the book;[6] the establishment of Lucan authorship of the third Gospel and Acts, and the assigning of the two books to a time before A. D. 70 and within the life of Paul;[7] the proof that a physician must have written both Acts and the third Gospel.[8]

[4] *Der vorchristliche Jesus,* Jena, 1906; and *Ecce Deus,* Jena, 1911.

[5] Open Court Publishing Company, Chicago, Ill., 1912.

[6] *The Date of the Acts and of the Synoptic Gospels,* New York, 1911, Ch. I.

[7] *Die Apostelgeschichte,* Leipzig, 1908, pp. 217-221.

[8] *Lukas der Arzt,* Leipzig, 1906, p. 122; trans. *Luke the Physician,* New York, 1911, p. 175.

But while Harnack is most logical in proving the genuineness of the Apostolic writings, he is quite arbitrary and unreasoning in throwing over their historical worth. They cannot be historical writings, he thinks, because of the supernatural elements they contain. These supernatural elements are not historical; they are due to the evolution of the Christian conscience; they must be thrown out, if we are to reach the original, unadulterated Gospel of Jesus. By this sifting process, he gets rid of all he takes to be the evolution that went on during the life of Paul as a Christian (A. D. 30-64, according to Harnack). And what is the result? The Logia, "Q"—the original Harnackian Gospel, which purposes to give us the few New Testament verses that Harnack is sure are of historical worth in regard to Jesus. Read this "Q".[9] You will find in it nothing of the miracles, nothing of the supernatural of the religion of Christ; no expressions even of human affection, no words of cheer to the heart-sore, not a single deed of love and kindness, no trace of tenderness, neither magnanimity nor self-sacrifice. In his preface, Harnack seems to think he has done a "work of noble note"; and writes: "No words of mine are needed to explain what this means for our knowledge of the history of our Lord." We are not so minded; but close his book with the prayer: "From the *Christ of history*, O Lord, deliver us!"

As instances of the method of Harnack, we refer the reader to two passages. In the first, there is an interesting pleasantry which we underscore:

> Marcion was the only Gentile Christian who *understood* Paul, and even he *misunderstood* him; the rest never got beyond the appropriation of peculiar Pauline sayings, and exhibited no comprehension —especially of the theology of the Apostle, so far as in it the universalism of Christianity is proved.[10]

Could anything be more arbitrary? We prefer to rate the heretic bishop Marcion as did St. Polycarp of Smyrna.[11] While in Rome, about A. D. 154, together with Irenaeus in order to urge Pope St. Anicetus to allow the Oriental Church

[9] *The Sayings of Jesus*, New York, 1908, p. 253.

[10] *History of Dogma*, trans. by Neil Buchanan, Boston, 1899, vol. I, p. 89.

[11] According to Irenaeus, *Adversus Haereses*, III, iii.

to celebrate the Pasch on the 14th Nisan, the good bishop was asked by Marcion: "Dost thou recognize me?" The reply abrupt was given: "Yes, as the first-born of Satan."

A second instance of arbitrary work by Harnack is the following passage:

> If we set aside the words that our first evangelist puts into the mouth of the risen Jesus, as also the corresponding words that are found in the spurious addition to the second Gospel; and if we further reject the story of the Wise Men from the East and certain Old Testament citations that the first evangelist has interwoven into his narrative, then must we admit that Mark and Matthew have almost entirely withstood the temptation to drag, into the words and the history of Jesus, the beginnings of the mission to the heathen.[12]

That is to say, if we omit all we do not wish Matthew and Mark to have written, we have the first and second Gospels just as we would have wished them to have been issued. If we omit all the narrative parts of the Synoptics, and all the recitative parts except the words of Jesus; and, of these, keep only those words that are neither prophetic nor in any wise indicative of Messianic power, then must we admit that Harnack's "Christ of history" is not the Pauline Christ nor the Christ of the Catholic Church nor of the Christian revelation, but a phantom Christ of a phantom Christianity.

He lived and died! That is about the sum and all of what we know about the Harnack-Christ. And His death was more powerful than His life. "Christi mors potentior erat quam vita." How? Not in the Catholic sense, of course. Christ was more powerful in death than in life in that, though dead, He exercised the mighty power of rising from the dead and thus established His claim to the Messianic mission. That is the Catholic sense, not Harnack's. According to him, the death of Jesus was all powerful solely in that it forced the evolution of the Christian consciousness unto the conviction that the Lord had arisen from the dead and was truly the Messias.[13] This wizard in the analysis of the wonderful evolution that went on in the Christian conscience during the dark age of the Church—from A. D. 30-64—tells us even the

[12] *Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten*, Leipzig, 1906, Vol. I, p. 33.

[13] L. c., p. 37.

dilemma that the death of Jesus caused in this evolving conscience: "denn nun gab es nur ein Entweder-Oder"—there resulted an Either-Or. *Either* Jesus died like as any other man, and there is the end of all question of His mission; *or* He still lives and is the Messias. And so it is utterly impossible that death has conquered Him. He lives still and will come again in glory. That is precisely the way, Harnack would have us believe, that there came into being the belief in the resurrection of Jesus and His future second coming. One must be very stupid or naive to accept such fraud as a religion worth pinning one's faith to.

2. *Wellhausen's Christ.* Leaving for the nonce the divisive and destructive criticism of the Pentateuch, the Göttingen critic Wellhausen has entered into the New Testament arena to find the "Christ of history". He takes away from us equally as much as Harnack does of the Jesus we Catholics cling to.[14] The dying prayer of forgiveness must go. It is a Western interpolation—an evolution of Christian consciousness. The "Christ of history" never prayed: "Father, forgive them; they know not what they do" (Lk. 23: 34). True, Westcott-Hort bracket the verse as a "noteworthy rejected reading"; but this rejection is the result of their undue esteem for the text of the Vatican and Sinaitic codices. Nestle, with a finer instinct, retains the verse. Von Soden is also for the Western text here. The omission of the noble sentiment from the neutral text can readily be explained by hostility to the Jews. Wellhausen would never have been so absolute in branding it as an interpolation, were he not on the scent to do away with as much as possible of the naturally noble in our Lord; and to give us a *Christ-shape* bereft even of forgiveness of enemies. And yet it is this very spirit of compassion that seems to the Göttingen professor proof positive that the parables are not of the "Christ of history". They are a later patchwork! What next?

A mighty effort of Wellhausen is to do away with any sort of an external Messianic Kingdom established by Christ. And so he strives to explain away words and phrases that favor such a Kingdom. Especially he relies upon the forcefulness of the stock-text, "The Kingdom of God cometh not with ob-

[14] *Introduction to the First Three Gospels*, 1905; *Das Evangelium Marci*, Berlin, 1903.

servation; nor will they say, lo! here it is, or there it is; for, lo! the Kingdom of God is among you" (Lk. 17:20, 21). The Greek ἐντὸς ὑμῶν he interprets ἐν μέσῳ ὑμῶν, — "within you", "innerhalb von euch". The Kingdom of God is a principle within the hearts of the individuals. This is altogether arbitrary! Wellhausen flies in the face of all the parables of the Kingdom. They clearly refer to an organization, a religious Kingdom outside the hearts of the individuals. He must needs throw them out as not of Christ! For Wellhausen arbitrarily trumps up his *Jesusbild* with no regard to a Messianic Kingdom; and hence he arbitrarily excludes such Kingdom from the interpretation of every passage. And yet such an external Messianic Kingdom is the only one that fits in with the present context. The Pharisees, whom our Lord was not likely to flatter, asked Him: "When cometh the Kingdom of God?" (Lk. 17:20.) According to Wellhausen, his reply was: "The Kingdom of God is in your hearts"; in your souls is the Messianic principle; or, in terms of Catholic theology, you are in the state of grace. Not a very likely answer! Much more to the point were it to tell the Pharisees: "When cometh the Kingdom of God? It is already come in the organization I am establishing; it is among you now." And this is the interpretation we find in the Sinaitic Syriac translation; rendered *unter euch* by Merx, and *among you* by Burkitt.

In fine, the Wellhausen-Christ is become a mere shadow. This shadow the Pauline Christian community found to be of very little religious value. The evolution of the "Christ of dogma" was the result. Wellhausen ends his "Einleitung" by deprecating the loss of the historicity of the Gospels. The "Christ of history", he admits, is "only a very doubtful and unsatisfactory compensation" as a basis of religious belief. In the end, this destructive critic leaves nothing of the Christ we believe in save the fact that He died. "But for his death he would never have been historical at all." The wonderful impression left by Jesus is not due to His life-work and life-words; but merely to the sudden and unlooked-for death which ended His career when it was not completed. The fast evolution of the Christian conscience in regard to the Messiahship of Jesus was the natural result of His death—of a noble life "abruptly broken off when it had scarcely begun".

We can understand how Harnack at once arrayed himself on the side of the opposition to this ârrant nonsense. We cannot understand his appreciative tone: "The attitude of opposition I am driven to adopt toward an important result of Wellhausen's researches, does not detract from my high appreciation of the merit of this work".[15] Perhaps the reason of this "high appreciation" is that sometimes *like likes like.*

3. *The Christ of Loisy.* Still more ruthless than either Harnack or Wellhausen is Loisy. Not only is Christianity merely a mystery-religion in such elements as Baptism and the Eucharist;[16] but it is a poorly trumped-up thing. Paul, its central figure, had a very poor equipment for so great an undertaking. He had studied neither Greek philosophy nor heathen cults. He was below the stature of the scientific men of our day. "Il n'avait pas la mentalité d'un docteur allemand de notre temps".[17] And as for Jesus, from whom this evolution of the Christian conscience took its start, He was worse than visionary; He was insane! Only by the theory of insanity can Loisy explain the words, "I will destroy this temple, and in three days build it up again".[18] There was a real trial of Jesus; He really said these strange words; He was found guilty on their account; and thereafter the purely fictitious trial was evolved in the Christian consciousness—for the trial by night in the house of Caiaphas never took place.[19] Loisy robs Jesus not only of His Divinity but of all human qualities that inspire our reverence, admiration, and respect.

If such is the "Christ of history" which critical investigation gives us, Dr. Smith thinks we may as well—in fact, we must—throw over the Christ utterly. There never existed a "Christ of history" except in the consciousness of a Jewish sect which gradually evolved itself into the Church. That, in very brief, is the Christ Dr. Smith would have us accept in lieu of the Christ of the Gospels and the Christ of the liberal school—a Christ-myth, dating from pre-Christian times, derived from Jesus-cults. In the next issue of the REVIEW we hope to continue this study of the New Christianity.

Woodstock College, Maryland. WALTER DRUM, S.J.

[15] *The Sayings of Jesus,* New York, 1908, p. v.
[16] *Hibbert Journal,* Vol. X, pp. 45-64.
[17] *Revue d'histoire et de littérature religieuses,* N. S., ii, pp. 585-589.
[18] *Evangiles Synoptiques,* i, p. 99. [19] Ibid., ii, p. 599.

Criticisms and Notes.

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Part III. Literally translated by Fathers of the English Dominican Province. Third Number (QQ. LX-LXXXIII). Benziger Bros., New York. 1914. Pp. 470.

The task of translating St. Thomas's *Summa Theologica* into English is being accomplished with a celerity which, in view of the obvious difficulty of the undertaking, is as noteworthy as is the uniform excellence of the production. Within the space of about a year three volumes devoted to the *Tertia pars* have made their appearance, so that we may look to an early date for the portion which will complete the series. The volume before us contains the *Quaestiones* on the Sacraments in general, and on Baptism, Confirmation, and the Blessed Eucharist. The translation reflects the same high degree of workmanship we have repeatedly signalized as characteristic of the preceding volumes. It is probably unnecessary to insist again on the value of an English version of the *Summa*, not only for those who are unfamiliar with scholastic thought and its language, but to those who are fairly or even perfectly at home in both. There are in the English tongue a clarity, force, directness which, even though they may not bring out perfectly the power of the simple and systematic Latin, nevertheless from another point of view bring more vividly into consciousness the "phantasmata", the individual imagery, concreteness—all that goes to help the mind, by force of suggestiveness, to an intenser realization of the thought. Perhaps, too, this English version may give occasion to the use of the *Summa* as a sermon book and so contribute to a greater thoroughness and solidity of religious instruction—a not to be disregarded emolument.

THE WORKS OF FRANCIS THOMPSON. Vol. III: Prose. Charles Scribner's Sons, New York. 1913. Pp. 295.

FRANCIS THOMPSON, THE PRESTON-BORN POET. By John Thomson. B. Herder, St. Louis. 1913. Pp. 121.

It is far too late in the day to bespeak the interest of the clergy in the life and works of Francis Thompson. Francis Thompson has taken a permanent place among the greatest of recent poets—a place assigned him by the almost unanimous judgment of the most competent critics. The clergy therefore as men of culture cannot and do

not afford to be unconversant with this profoundest and at the same time sweetest of modern poets. But this is placing the appeal on a secondary, even though it be an adequate basis—the cultural relation of a man of letters to clerical, and therefore educated, readers. The more vital force in this poet's work in so far as it touches priests is the kinship of his message with theirs. That message is in both cases of the end and purpose of creation—the ultimate union of man with God, and consequently the present indwelling of God in creation whereby that union is prepared for and finally effected. This conception informs and vitalizes the best of Francis Thompson's poetry on the one hand, as it is on the other hand the principal reason for the existence of the priesthood. As another recent poet whose spirit was very close to that of Thompson, Coventry Patmore, has truly said: "The main region of Thompson's poetry is the inexhaustible and hitherto almost unworked mine of Catholic philosophy. Not but that he knows better than to make his religion the direct subject of any of his poems, unless it present itself to him as a human passion, and the most human of passions, as it does in the splendid ode *The Hound of Heaven,* in which God's long pursuit and final conquest of the resisting soul is described in a torrent of as humanly impressive verse as was ever inspired by a natural affection."

All this will of course be perfectly familiar to the average priest of to-day. What perhaps is not so well known is the poet's writings in prose. His *Life of St. Ignatius,* as also his *Health and Holiness,* both of which were previously reviewed in these pages, need no further introduction. The *Shelley* essay was published after his death in the *Dublin Review,* "and for the first time in seventy-two years, the *Dublin Review* passed into a second edition. That also was soon exhausted but not the further demand, which a separate issue was designed to meet." Thompson's post-poetic period comprised the closing decade of his life (1897-1907), and during it he produced the essays and critical reviews on many aspects and characters of history, biography, letters, which he contributed to various periodicals and which for the most part are gathered together in the third volume of his *Works* before us. It would be impossible to give in a short notice like the present any adequate idea of the content and character of these miscellaneous essays. The embarrassment of their wealth of thought and literary beauties forbids the attempt. Just a few allusions will be made to one of these papers with the purpose of showing how the spiritual sense of the poet was a manifestation of an habitual world-view. Every true poet must have philosophical intuitions, insight into the ultimate reasons and meanings of things; just as the true philosopher must have—or ought to

have—an habitual sense and appreciation of the types of beauty in which the world of fact and truth is clothed.

The essay in question is entitled "Nature's Immortality". In it the writer is speaking of one of the familiar attitudes of the poet's soul toward "the heart of nature". With merciless coldness he strips the idea of the conventional subjectivism with which pantheistic artists have clothed it. You speak to Nature in her loveliest moods, "and you think she answers you. It is the echo of your own voice. You think you hear the throbbing of her heart, and it is the throbbing of your own. I do not believe that Nature has a heart; and I suspect that, like many another beauty, she has been credited with a heart because of her face. You go to her, this great, beautiful, tranquil, self-satisfied Nature, and you look for—sympathy? Yes: the sympathy of a cat sitting by the fire and blinking at you. What, indeed, does she want with a heart or brain? . . . After a careful anatomization of Nature, I pronounce that she has nothing more than a lymphatic vesicle." And so on, with the same keen dissection, the poet's fictitious organ is laid bare—the conventional doctrine derived from Wordsworth and Shelley—the heart of love according with the heart of man, and stealing out to him through a thousand avenues of mute sympathy. In this sense Thompson finds no heart in Nature. And yet he recognizes a truth in the lines from Coleridge—"speaking not as Wordsworth had taught him to speak, but from his own bitter experience:

> "O Lady! we receive but what we give,
> And in our life alone does Nature live:
> Ours is her wedding garment, ours her shroud!
>
> I may not hope from outward forms to win
> The passion and the life, whose fountains are within."

The truth here relates not to Nature absolutely. "Absolute Nature lives not in our life, nor yet is lifeless, but lives in the life of God; and in so far, and so far merely, as man himself lives in that life, does he come into sympathy with Nature, and Nature with him. She is God's daughter, who stretches her hands only to her Father's friends. Not Shelley, not Wordsworth himself, ever drew so close to the heart of Nature as did the Seraph of Assisi who was close to the heart of God" (p. 82). Here is "the Heart of Nature" stripped of pantheistic sentimentality, without its being deprived of its poetic allusion. The Heart of Nature is the manifestation in Nature of God's Thought and Love and Beauty—a very old truth, but, as Thompson unfolds it here, it takes on the freshness of youth. We have no space to follow his analysis, as profound as it is beautiful and luminous; but we cannot forbear quoting from the concluding

pages. "The Supreme Spirit creating, reveals His conceptions to man in the material forms of Nature. There is no necessity here for any intermediate process [such as Thompson has shown to be necessary in the case of the human artist] because nobody obstructs the free passage of conception into expression. An ideal *wakes* [italics ours] in the Omnipotent Painter: and straightway over the eternal dikes rush forth the flooding tides of night, the blue of Heaven ripples into stars, Nature from Alps to Alpine flower, rises lovely with the betrayal of the Divine thought. An ideal *wakes* in the Omnipotent Poet, and there chimes the rhythm of an ordered universe. An ideal *wakes* in the Omnipotent Musician and Creation vibrates with the harmony, from the palpitating throat of the bird to the surges of His thunder as they burst in fire along the roaring strand of Heaven; nay, as Coleridge says,

> The silent air
> Is Music slumbering on her instrument.

Earthly beauty is but heavenly beauty taking to itself flesh. Yet though this objective presentment of the Divine Ideal be relatively more perfect than any human presentment of a human ideal, though it be the most flawless of possible embodiments; yet is even the Divine embodiment transcendentally inferior to the Divine Ideal. Within the Spirit Who is Heaven lies Earth; for within Him rests the great conception of Creation. There are the woods, the streams, the meads, the hills, the seas that we have known in life, but breathing indeed 'an ampler ether, a diviner air' themselves beautiful which, for even the highest created spirit utterly to apprehend were 'swooning destruction'. Yet there the soul shall enter which hath earned that privilege by virtue.

"As in the participation of human spirits some are naturally more qualified for interpenetration than others—in ordinary language, as one man is more able than his fellows to enter into another's mind—so in proportion as each of us by virtue has become kin to God, will he penetrate the Supreme Spirit, and identify Himself with the Divine Ideals" (pp. 86-88).

We have emphasized a word (*wakes*) to call attention—probably an unnecessary caution—to the fact that Thompson's language is not here to be taken with metaphysical exactness. He was too profound a thinker not to be perfectly aware that there is no inception of things in the Diety, no passing from potency to act. As he himself insists, he is not trying to *explain* anything, metaphysically or otherwise, and hence his language is not to be taken metaphysically. His aim is simply to *suggest* an idea analogically—"to put forth indeed

a 'fantasy', that may perhaps be a 'dim shadowing of truth'" (p. 86).

But this much must suffice. If the foregoing somewhat long quotation from the essay before us serve to illustrate, as was said above, the poet's philosophical intuitions, it will have fulfilled the purpose of its being here. At any rate it can hardly fail to show that Thompson was a poet no less in his prose than in his verse, a creator of forms and shapes of fantasy which well nigh rival Nature's own prolific fecundity and which leaped almost unbidden from his brain when his thought sought embodiment.

In conclusion, a few words remain to be said regarding the short biography coupled above in title with the volume of the poet's prose works just mentioned. The book contains, besides a brief sketch of Thompson's life, an analysis of some of the characteristics of his verse, and likewise notes on the *Hound of Heaven, Ode to the Setting Sun, the Daisy,* and *In No Strange Land*—Thompson's last poem. The book fulfils its purpose as an introduction to the works of the master.

We might call attention to the fact that it is hardly accurate to speak of St. Augustine as "the Aristotle of Christianity" (p. 91). The soul of Augustine, it need hardly be said, was before all else Platonic—synthetic rather than analytic—almost the opposite of Aristotelian.

HEILAND UND ERLÖSUNG. Von Dr. Engelbert Krebs. B. Herder, St. Louis. 1914. Pp. 167.

LE DOGME DE LA RÉDEMPTION. Étude Théologique. Par Jean Rivière. Victor Lecoffre, Paris. 1914. Pp. 586.

The most unpopular notions against which the modern mind rebels with all its might and which it flouts as the wild constructions of an anthropomorphic religion, are those of sin and guilt. The words indeed remain, but the concepts have been disemboweled of their austere contents and volatilized to such a degree that they mean little more than the inevitable shortcomings of an imperfect nature and the mild regret of moments of moral exaltation for not having lived up to our highest standards of honor, under the stress of some severer trial or in the surprise of some sudden crisis. The stern reality of sin has faded into an indistinct shadow faintly discerned against the dark background of life; the sense of guilt no longer burdens the heart with its oppressive, crushing weight. Not only have these obsolete terms been eliminated from the expurgated

vocabulary of modern philosophy, but every effort is made to discredit them in the domain of criminology and penology. Pedagogics no less has become infected by this spirit, so that it shrinks from the practice of inflicting punishment and regards it as the relic of barbaric ages. A philosophy so hopelessly bemuddled has little use for the fundamental Christian ideas of redemption and satisfaction; for sin and redemption, guilt and satisfaction, are correlative terms.

The two volumes mentioned above set forth the Christian conception of Redemption; the one mainly from an apologetic point of view; the other chiefly from the dogmatic standpoint. Both deserve a generous measure of attention by reason of the timeliness investing the matter with which they deal.

The benefits of the Redemption can be properly understood and rightly appreciated only where there exists a profound consciousness of guilt incurred, and not expiated. It is by this road that Dr. Krebs approaches the problem. The history of all religions testifies that man's soul has ever been darkened by the shadow of a fault that could not be lifted from him by his own endeavors; our inward experience confirms the testimony of the past. Out of the poignant sense of this all-pervasive guilt grows the desire of redemption. The modern school of pantheistic philosophy translates the moral concept of redemption into physical terms, making it the longing of the finite to be delivered from the limitations of individual existence and to be reabsorbed into the bosom of the infinite. But this theory does not account for the uneasy feeling of self-reprobation which haunts man wherever he goes. These needs of internal purification and redemption Christianity meets by its doctrine of a Saviour who has come to deliver man from sin and punishment. The author makes a strong case for the harmony existing between the doctrine of redemption and the deepest experiences of humanity; yet, we must remember that, since the Redemption is the restoration of the supernatural order, its necessity cannot be demonstrated from natural yearnings and experiences. For this reason we will have to discount some of the author's conclusions; but, though he may not always be convincing, he is always interesting and eminently suggestive. The volume will appeal especially to the mind fed on modern literature and help to sharpen the sense of guilt that unfortunately has become blurred and blunted in our days.

The work of Dr. Rivière had a logical predecessor some years ago in a volume treating the historical phase of the same subject. Therein he gathered the material from which now, by a careful analysis, he draws his conclusions. His object is to unfold the contents and the implications of the dogma of the Redemption and to give an exact

interpretation of its meaning. The notion of Redemption has had its vicissitudes in theological speculation; different ages have conceived it in different ways, not contradictory and mutually exclusive, but partial and, thus, supplementary. The progress toward a purer and more spiritual construction of the idea throughout the whole history of its development is very evident: in the first stage redemption was conceived as a price or ransom paid for the delivery of man from the bondage of sin; next it was construed as a vicarious substitution and a sacrifice of atonement; the more current view now is that of a moral reparation and satisfaction. It is rather curious to notice that even the social conditions of the time are reflected in these mental efforts to grasp the import of so sublime a doctrine.

The author treats the past with due reverence, though he is unsparing in his criticism. He has a very keen eye for the shortcomings of a system and the intellectual courage to point out its limitations. Admitting the element of truth contained in each one of the concepts enumerated above, he insists emphatically on their relative character. Though bringing home to us the doctrine in a very imperfect and possibly crude manner, they nevertheless safeguard the dogmatic deposit which embraces two points: the objective reality of the guilt and the inability of man to emerge from the condition into which he had fallen. The violation of an objective moral order demands a reparation; reparation between persons assumes the form of satisfaction by which the injured honor is repaired. The reparation, however, is ethical, and therefore depends ultimately upon the will. The emphasis is to be placed on no outward work, but on the disposition of the will. This seems to be in full accord with St. Paul's pregnant teaching on the matter: He humbled Himself, becoming obedient unto death, even to the death of the cross (Phil. 2:8). In this remarkable passage, the death of the cross is not exhibited as an object intended for its own sake, but merely as the measure and the sign of the obedience that caused the Redemption. Not the Passion of Christ, but His love and obedience stand in the foreground; for not the sufferings of Christ, which in themselves could not be pleasing to His heavenly Father, have made amends to the Supreme Lawgiver; but this complete submission, which shrank not from agony and death, restored the honor of God's outraged majesty. This explanation removes all arbitrariness and every suspicion of cruelty from the theory of redemption and raises it to the higher plane of ethical values.

The beautiful proportion and the inherent common sense of the Catholic doctrine of the Redemption appear the better when contrasted with the Protestant interpretations of the mystery. The latter must be understood as exaggerations and distortions of partial truths;

thus the patristic concept of vicarious substitution has been grotesquely elaborated into the absurd hypothesis of Christ's having been subjected to the pains of actual damnation. Whereas this theory sins by ridiculous excess, others fail by defect; the Catholic conception is well poised, sober, and in agreement with reason.

There are other important questions on which the author touches and on which he throws some light. Such for instance is the profound and vexing problem of human solidarity. This mystery supplies the key to the right understanding of history and the proper solution of social problems; but in itself it is opaque and impenetrable.

A very instructive chapter is that on the oratorical exaggerations of the different phases of the mystery of the Redemption. Nothing is more effective than the truth. By exaggerating the preacher blunts his own instruments and dulls the sensibility of his hearers. Yet the accuracy of the pulpit is different from that of the magisterial chair. But all things equal, that preacher is the more effective one, who is better informed on the subject on which he discourses. How ill would many fare, if they had a critic as relentless as the author, who takes to task orators of such high standing as the unequaled Bourdaloue, Mgr. D'Hulst, and Gay.

A number of questions to which we might have expected an answer, the author leaves unsettled. His main strength lies in analysis, which is searching, exact, and clear. The presentation of the matter is so lucid that the most abstruse questions are shorn of their untractable character and make delightful reading.

The two books do not cover the same ground, but may be regarded as complementary. They constitute a permanent enrichment of Catholic theology and furnish much valuable information.

WHAT CAN I KNOW? An Inquiry into Truth, its Nature, the Means of its Attainment, and its Relations to the Practical Life. By George Trumbull Ladd, LL.D. Longmans, Green & Co., New York. 1914. Pp. 318.

The author of this book needs no introduction to students of philosophy or indeed to any one who is at all conversant with the trend of serious thought in this country. Doctor Ladd, at present professor *emeritus* of philosophy in Yale University, is one of the oldest, most experienced, and soundest exponents of that department of knowledge in the United States. His published works comprise some twenty-odd volumes, a dozen or more of which are at this moment under the eye of the present reviewer. The thought comprised in these volumes is characterized throughout both by pene-

tration and erudition. Professor Ladd possesses keen philosophic insight and comprehensive vision. Add to this, wide information regarding philosophical speculation, a richly and variedly cultured mental texture, a smooth and lucid mode of expression, a genial sense of humor, pungent at times with wit, and you have the salient features of his philosophical personality. With no other American philosopher can the Catholic student find so much in common with his own interpretation of things. And the reason of this is that Doctor Ladd holds as fast to common sense as does the Catholic thinker. Neither believes in turning things upside down to see them rightly, nor in sawing off the limb on which he is sitting before venturing higher. With neither of course is philosophy just "common sense" and nothing more; but for both the plain man's outlook on the world is fundamental and solid enough for a reflective superstructure of thought. There are, it need hardly be said, in Dr. Ladd's books statements, opinions, from which we must dissent, but these are rather exceptional. On the whole it is a pleasure for the Catholic student to find a writer outside his own school of thought with whom he can so largely agree, whose opinions he can so fully accept.

In regard to Professor Ladd's latest work, the title of which is given above, it may be stated that, whilst it does not differ substantially from a former treatise entitled *The Philosophy of Knowledge*, it is new in its mode of presentation. It is fresher, smoother, more pleasing, and more popular in style. It reflects a more mature judgment, the accumulating results of lengthened years of reflection and the mellowness of the autumn days—the aureole of October that lightens the maple, without darkening the beholder. What gratifies the Catholic thinker particularly is the firm unequivocal answer the author gives to the question, "Can a man know God?" Dr. Ladd holds firmly to the objective validity of the human intellect; but he no less positively recognizes that in regard to a truth such as the Divine existence, the influence of the will, the feelings, and emotions, on the intellect, must not be overlooked. While therefore he finds that "it is not impossible—abstractly considered—to place not only the belief in God, but also a mental attitude which may not improperly be called a 'knowledge of God' on a firm basis of fact—after the analogy of our soundest judgments as demanded by an experience which can receive no other rational interpretation and explanation in terms of reality;" nevertheless, he goes on to say, "since this particular form of belief or knowledge is of a peculiarly intimate and personal kind, the real reasons for its possession or its absence are apt to lie chiefly in the personality of the knower himself. On the one hand then its possession may be just cause for

pious gratitude; on the other, its absence may be equally just cause for searching of mind and heart. Thus the negative answer to the inquiry, 'Have I this knowledge?' may involve the conclusion: 'It is perhaps my own fault'. For this knowledge, like all knowledge but even more particularly, is a matter of seeking and will" (p. 304).

The Catholic philosopher, it should be noted, approaches the theistic arguments from a purely rational standpoint. He is intellectually and absolutely certain that some of them at least are demonstratively conclusive—not indeed that they are "demonstrations" in the sense that they can be experimentally verified, though it might be claimed that the thaumaturgical argument is historically such a verification. (It need hardly be noted here that the latter argument has little if any weight with a non-Catholic philosopher. The reason for the difference of this convincingness need not be here discussed. Only, however, let it be understood that the Catholic philosopher in yielding his assent is no emotionalist; he is no less reflectively critical in his judgment here than are his opponents who reject the argument, and very much more so than those who disdain it.) Any how, to go back of this long parenthesis, the Catholic philosopher is *convinced,* not merely persuaded, by some of these arguments, while the non-Catholic philosopher is usually not so. Hence we are not surprised to find the following passage in the book before us. "It must be admitted that the knowledge of God comes to no man by way of strict demonstration, after the method of the mathematical sciences. There have indeed been various attempts made by theologians and philosophers to construct such a universally compulsory form of argument. All these attempts, when tested, have failed both of *logical soundness* and of practical utility. In spite of their failure, their persistence in ecclesiastical dogma and philosophical speculation of a certain order is a fact significant of a great underlying truth. The human intellect clings to this ideal of some rational ground to which all the infinite variety of beings and occurrences shall point as in proof; and from which as a rational source, they may all be conceived to flow forth" (p. 291). We have emphasized in this passage the failure of *logical soundness* of the theistic arguments—all of them particularly, because Catholic philosophy maintains just the opposite. Now, *pace tanti viri,* we must insist that those theistic arguments are and must be "logically sound" which are based immediately on the principle of causality. If this principle is not absolutely analytical and certain, then nothing is certain, for it is simply the principle of contradiction translated into other terminology and applied to inceptive beings—beings that do not include existence in their very essence: which is the case with all finite entities. But have not the Kantians denied the objectivity

of this principle? And have not the empiricists reduced it to a mere statement of subjective association? Yes, so they say; but so much the worse for these people, when they deny "common sense" and belie their own acceptance of the principle in question in practical life. Of course it is easy enough to attempt to belittle a philosopher, say like St. Thomas Aquinas, who insists on the conclusiveness of the five well-known theistic arguments, all of which are based on the principle of causality (or sufficient reason), by calling their reasoning *naif* or *antiquated;* but adjectives like these are harmless against "common sense" and might just as well be handed back converted into "stupid" or "foolish", to those who employ them.

And so if the principle of causality, or of sufficient reason, or of contradiction—they are all substantially one—is not absolutely certain, Professor Ladd's book is just a congeries of views, more or less probable; indeed Professor Ladd's book does not exist (*quod dii avertant!*), so far as we can declare with certitude; and the same thing can be said of its author—a condition of things which we must insist, with all candor, would be highly regrettable. For we are sincerely glad to be sure of this book's existence; and to be certain that much, most of it, is more than probable; that the author actually exists; and that we trust he may continue to exist long enough to add to the present study a study of conduct, a volume entitled "What shall I do?" and then another "What may I hope?"—both of which are hinted at in the preface as contemplated.

ENTWÜRFE ZU HERZ-JESU-PREDIGTEN. Von Hugo Hurter, S.J. B. Herder, St. Louis. 1914. Seiten 139.

WHAT IS THE SACRED HEART? Translated from the French of the Abbé Felix Anizan by the Rev. John Fitzpatrick. M. H. Gill & Son, Dublin. 1914. Pp. 128.

The Sacred Heart is the inexhaustible theme of the preacher and a rich mine whence he can quarry the most sublime and fascinating topics for discourses and meditations. But to many this very wealth is bewildering; they are unable to put to good use what is offered in such profusion. What they need is one who will coin the virgin gold into ordinary currency for practical use. This humble, though very useful, service Father H. Hurter, S.J., has undertaken to perform. The dogmatic lore for which he is deservedly known throughout the Catholic world, his intimate familiarity with patristic literature, and the experience of a long sacerdotal career fit him eminently for this task. The outlines of sermons on the Sacred Heart which he has published, will prove very popular and helpful in the

discharge of the sacred duties of the pulpit, as they are written with a view to the practical needs of the ministry. With regard to the form they strike a happy mean between the meagre sketch and the complete and finished sermon—furnishing an abundance of suggestions and copious, readily available material and apt illustrations; withal, they leave much to the initiative and personal activity of the preacher who would profit by the treasures stored here in small compass.

In connexion with the foregoing, the second volume mentioned above will prove very serviceable; it furnishes the doctrinal analysis and intellectual groundwork of what the other presents in rhetorical amplification and emotional superstructure. The reasoning in this excellent booklet, though adapted to the comprehension of the unprofessional theologian, is very close and convincing. Its chief merit lies in the fact that it emphasizes the personal connotation of the Sacred Heart. This way of conceiving the devotion is calculated to silence all possible objections and prejudices and to gain new friends for it.

WHAT THINK YOU OF CHRIST? Is the Christ of the Catholic Church the Christ of the Gospels? By Francis H. E. Cahusac, M.A. Benziger Bros., New York. 1914. Pp. 104.

The subtitle here alludes to the familiar objection so frequently raised by Protestants that "the Christ of the Catholic Church is not the Christ of the Gospels". The author of the little volume has set himself the task of thoroughly discussing and answering this charge. After making it quite clear that the Church does not depend on the Gospels for the truth of all her doctrines, that she antedated the New Testament, and determined what were the true Scriptures, he proceeds to describe the scope of the Gospels as being essentially a presentation of the Personality of Christ, and to show that the identical traits of that Personality are represented and reiterated in the teaching and practices of the Church. "Sacerdotalism" is another great stumbling-block to many. "The Gospel is the story of a gentle and humble Christ, and has no trace of anything like a priest, or any hint of Christ's ever allowing such claims as are made by the Catholic priesthood." Briefly but incisively this objection is made to vanish before the principle manifest throughout the Gospel that Christ's method was to act through men. A third objection is that "the religion of Jesus Christ is a purely spiritual one, with no place in it for outward acts or ceremonies, because Christ never used any ceremonies, but discouraged or even denounced them". This, too, is ex-

amined in the light of the Gospels and is found to be unwarranted. Next in order, another great bug-bear, the Invocation of Saints is brought to the dissecting table. Lastly, it is shown how the traits and virtues of Christ's character are reflected in the life of the Church. None of these topics, it will be noticed, is new. In the volume before us, however, they are treated with a freshness and vigor and clarity that make the discussion tingle with the force of young life. The book is eminently worth while, a serviceable addition to controversial literature, an admirable example of method—clear, precise, to the point; a good book it is to spread amongst the faithful, as well as amongst those who are without and who yet may be looking over the pale with eyes at times friendly even though again unfriendly.

DIE WIEDERVEREINIGUNG IM GLAUBEN. Ein Friedensruf an das deutsche Volk. Von P. Menge, O.F.M. B. Herder, St. Louis. 1914. Seiten 293.

Every Christian heart longs and prays for the reunion of Christendom, the gathering of all the stray sheep into the one fold; it is a vision so magnificent to contemplate that it should kindle the most sluggish soul with the divine fire of enthusiasm. Yet books dealing with the subject and proposing plans of reconciliation are generally received with scant favor; they are either regarded with suspicion or dismissed with a lofty gesture of incredulity. And this not without some show of reason; to some the price of unity, mostly involving a sacrifice of truth, or at least of cherished traditions, is too high; to others the coveted goal seems too remote for any but a purely fantastic or abstract interest.

Father Menge's book, however, deserves a better lot and a more favorable reception. Though chiefly addressed to the separated brethren of his fatherland, it is a document of universal appeal. Without surrendering one iota of doctrine, the tone, throughout, is irenic and of such warmth as could only come from the heart of a devoted disciple of St. Francis, the ardent lover and meek restorer of peace. The question of reunion is not one of those shifting problems of the hour that become obsolete with the setting sun; it touches upon fundamental issues of permanent and universal interest. So it happens that the volume contains chapters of lasting apologetical value; in fact, many of the old stock arguments gain a new flavor and an additional interest from the concrete setting in which they are placed before us. Thus, it amounts to little more than a commonplace to state that the Church is the bulwark of the belief in the existence of God; but when we see this hackneyed truth offset

by the chaotic scepticism prevailing in the sects, many of which waver in their profession of a personal God, it at once assumes a new meaning and fresh color. The same applies to a number of other truths which shine forth the brighter when displayed against the dark background of modern sectarian indecision and doubt. It is this solid philosophical basis and its broad outlook upon the situation which save the book from being of just local and ephemeral interest.

MODERN INDUSTRY IN RELATION TO THE FAMILY, HEALTH, EDUCATION, MORALITY. By Florence Kelley. Longmans, Green & Co., New York. 1914. Pp. 147.

About a year or more ago attention was called in this REVIEW to a small volume entitled *Consumers and Wage-Earners: The Ethics of Buying Cheap,* a work which merited for the author, J. Elliot Ross, a graduate of the George Washington University, the degree of Doctor of Philosophy, from the Catholic University of America. Those who are acquainted with the book will remember what a strong case it makes for moral obligation on the conscience of the consumer to regulate his purchases by his knowledge of the producer's wage. The argument is simple. Laborers have a right to a fair wage. But employers sometimes fail in their duty answering to this right. The neglected duty must be assumed by those who benefit by the laborer's work, the consuming class. We are not concerned here with either the logical or the moral value of the argument. We would simply state that Dr. Ross brings together a mass of evidence to prove the fact that very frequently labor does not get a fair share of the product. The consumer must or should when purchasing form his conscience according to what he knows relative to this fact in the individual case.

As furnishing further evidence which may well be adduced to substantiate the above argument the book before us on modern industry in relation to the family, health, education, and morality deserves special attention. Mrs. Florence Kelley has for many years been General Secretary of the National Consumers' League and has done splendid work both in enlightening the public regarding industrial conditions and in securing much remedial legislation. The present volume contains four lectures delivered by Mrs. Kelley in Teachers' College, Columbia University, New York. They comprise very many results of the author's own personal investigation, all of which are presented in a strong light and with great earnestness of purpose—a purpose than which none could be nobler, the righting of the wrong that cries heavenward for vengeance. Mrs.

Kelley, we believe, is not a Catholic in faith, but she has much Catholicity of sympathy and aspiration. Her book will prove serviceable to the clergy in their sermons and discourses on the "social question". It furnishes abundant and pointed material to illustrate the iniquitous conditions of present industrialism—iniquitous domestically, physically, intellectually, as well as morally.

POPULAR SERMONS ON THE CATECHISM. By the Rev. A. Hubert Bamberg. Edited by the Rev. Herbert Thurston, S.J. Vol. 1: Faith. New York, Cincinnati, Chicago: Benziger Brothers. 1914. Pp. 451.

"Simplicity of language, lucidity of thought, homely illustrations"—these are the chief qualities which reveal, as Fr. Thurston well expresses it, the inspiration of the born teacher. And they are found in this collection of sermons. Nor are they simply instructive; there is in them "something of the soul of piety", which gives the lessons imparted a certain warmth so that they are appropriated and cherished, and after all, that is the chief object of all preaching. The present volume deals with Faith as the essential requisite by which man attains his last end. Scripture, Tradition, the basis and the qualities of faith, its profession, God as revealed by faith, evil, sin, suffering, Christ the Redeemer, the Church on earth, and the life hereafter—are all included in the sixty sermons here set forth in a good English translation.

Literary Chat.

Those who delight in referring to Newman as a thinker of Catholic thought in all that pertains to the search after truth, will be grateful to Father Joseph Rickaby, S.J., for supplying a complete *Index* to the Cardinal's works. Father Toohey, S.J., some years ago, published a reference volume to Newman's *Essay in aid of a Grammar of Assent*. But in the present *Index* we find a complete guide to Newman's thought, or more accurately speaking, to "the development which his thought ran through" in his pursuit after truth, from his first public utterances as a Fellow of Oriel at Oxford, to the last words of the aged priest at Edgbaston. The volume completes the works of Newman published by Longmans, Green & Co., and is a key to their practical use in the study of the great Oratorian and his writings. (Longmans, Green & Co.)

From Court to Cloister, by M. A. (Benziger Bros.), gives a brief outline of the life of Madeleine Luillier, better known under the name of Sainte-Beuve, as one of the influential French women at the Court of France at the end of the sixteenth century. In later years she retired from the world, founded the Ursuline Convent in the Faubourg St. Jacques at Paris, and, without actually making the profession of religious vows, lived a most devout and charitable life within the confines of the convent. The sketch is well written and will serve to rouse zeal for Catholic social and religious service in young women of the world who are not dead to the influence of practical good example.

"In a day when there is a growing tendency to leave character to look after itself, and to batten on noxious foodstuffs with little or no building properties in them, the sight of a book with the title *L'Education du Caractère* is good for sore eyes." One readily shares the sentiment thus expressed by Fr. Bernard Vaughan, S.J., in his brief "Foreword" to a recent translation of the well-known little volume by Père Gillet, the distinguished Dominican. *The Education of Character*, translated by Mr. Benjamin Green, is a penetrating, though succinct, study of the psychology of character—the functions of intellect, will, feeling, passion in the formation of habit and the virtues, natural and supernatural. The work should be helpful to Catholic educators, clerical, religious, and lay. It is a pity the translator did not allow himself greater freedom. The style is rather "Frenchy". This, however, is chiefly a matter of taste and no great obstacle to the practical value of the work (Kenedy & Sons, New York).

As the forms for this number were being locked up for press, the advance sheets of *William Pardow of the Company of Jesus*, by Mrs. Justine Ward, come to hand (Longmans, Green and Company). This life of Father O'Brien Pardow, S.J., will be reviewed in an early number.

Benziger Brothers have just issued in a handy volume, in several bindings, the English *Bible* containing Bishop Challoner's notes, and Pope Leo XIII's Encyclical on the study of the Bible, and such maps, tables, and indices as are helpful for gaining a practical knowledge of the Biblical text. The type is of good size and, all in all, the volume is a welcome addition to our popular devotional literature.

J. Fischer and Brother (New York) have published an easy and melodious *Mass in honor of St. Barbara* by René L. Becker. It is for mixed voices. From the same firm we have *Cantica Sacra*, containing a number of choice hymns for use in church and at home. The music is by Father Remi Stephen Keyser.

The Report of the Proceedings and Addresses of the Eleventh Annual Meeting of the Catholic Educational Association, published by the Secretary General, Columbus, Ohio, shows marked progress in the movement toward uniformity and excellence in the educational program of the Catholic Church in the United States. The papers in the College, Parish School, and Seminary departments are, without exception, of a high order, and the discussions show a keen and intelligent appreciation, on the part of our clergy and the religious orders, of the work done and to be done.

Simplicity according to the Gospel is the title of an attractively made volume from the pen of Mgr. De Gibergues, Bishop of Valence. It is translated into good English, and leads by apt exposition and illustration to the practice of that most desirable virtue which, like tact, is supposed to be a birth-gift rather than a boon to be acquired by study and effort. The author of *Faith and Holy Communion* shows that exercise puts the earnest seeker after simplicity in possession of it. (P. J. Kenedy & Sons, New York.)

The announcement made in the forepart of the magazine this month will be read with considerable interest. Though many of our readers will regret the withdrawal of the *Year Book*, all will be delighted with the substitute *Within My Parish*, the chapters of which have been welcomed so warmly as they appeared from month to month in the REVIEW, makes a capital little book, no less for one's own edification and entertainment than for carrying the same fruits to one's parishioners and friends.

The *Life of St. Columban* by George Metlake will be ready by the time this number is in the reader's hands. The volume is thus out in good time for the celebration next year of the thirteenth centenary of the pilgrim-saint. The book

will prove a most valuable source of information concerning the achievements and character of one of the greatest Irishmen of all time, and one about whom we shall know more before the end of next year than we do to-day; for his name and fame have not been kept fresh and green in the memory either of his own countrymen or of those whose fatherland owed so much to his wonderful missionary genius. To make up for this, much will be said and written about St. Columban during the year (1915) of his centenary, when this volume will be found most serviceable.

The frequency with which occasions recur that require a reference to themes connected with the Sodality of the Blessed Virgin may well create embarrassment for want of new phases to dwell upon. To meet these requirements Father P. Sinthern, S.J., has collected from a variety of sources a number of sermons that will stand the preacher in good stead when he is called upon to address this widespread society on some festive occasion (*Im Dienste der Himmels-Königen.* Vorträge und Skizzen für Marianische Kongregationen). A wide range of subjects is covered; and though the treatment of the different topics is, as the diversity of origin would suggest, of unequal merit, they are all handled in a lucid and attractive manner.

A recent volume (LIX) of the Columbia University *Studies* contains some monographs which, though treating of seemingly very "foreign" subjects, may be of interest to at least those of the clergy to whom nothing truly human is "alien". First we have *The Development of Modern Turkey as Measured by Its Press.* The author is Ahmed Emin, Ph.D. Everybody has read of "decaying Turkey", the prospective spoil of the great Powers — who at present are doing their best, or worst, in the effort to despoil one another, while Turkey herself is apparently striving to escape despoilment by lending a hand in the general despoliation. Anyhow, not so much is known of Turkey's comparatively recent striving toward improvement. Dr. Emin points out how these strivings began, developed, and what is their recent status.

Very interesting is his account of the introduction of the printing press into the land of the Sultan, just about two hundred years ago (1719). A certain Mehmed Effendi, accompanied by his son Said, was sent as envoy by Ibrahim Pasha to Paris to study the conditions of progress and learning in France and to report on those phases of them which were applicable to Turkey. The younger Effendi was much impressed by the power of the press in Western Europe. To use the words of the official historiographer, ". . . It became clear to the penetrating eyes of Said Effendi that the Frank people who are the devils (!) of the human species were making easy achievement out of many a difficult matter by using the tools of thought and imagination. It remained specially fixed on the pages of his mind that they could produce several hundreds of illustrious books in a short time through the art of printing and multiplying." And so he glowed with ardor to spread "this desirable art in the paradise-like Turkish territories".

But alas! the course of printing, like that of love, doth seldom run smooth. At the first rumor of the proposed innovation, we learn from Dr. Emin, alarm spread through Constantinople. First there was the army of scribes—some 90,000 or so—who foresaw the economic menace of the machine. Then the theologians voted the new project profane: the emanations of human intelligence, they said, having always been handed down to posterity by writing, ought not to be subjected to any less carefully made transmission. Then too the scholars and the *litterati* feared lest the precious art of caligraphy, which shed glory even on the noblest thoughts, by the beauteous lines and marvelous symbolical interlacing of the letters and ciphers it employed in expressing them, should be lost to mankind! It is to laugh.

Nevertheless, the cause of print triumphed. This it did by its champions obtaining a *fatva*, or formal canonical decision in its favor from the *Sheikh-ul-Islam*, whose pronouncement was as decisive as the law of the Medes and Persians. The said *fatva* is so quaintly antique that it may be worth while quoting here. It's just a bit of a *casus*.

> "*Question.* If Zaid [Zaid and Anir are the Caius and Sempronius of Mohammedan law] who pretends to have ability in the art of printing says that he can engrave on molds the figures of letters and words of books edited on language, logic, philosophy, astronomy, and similar secular subjects and produce copies of such books by pressing the paper on the molds; is the practice of such a process of printing permissible to Zaid by canon law? An opinion is asked on this matter."

Behold the *casus*. Now for the sapient decision of the Canonists—the *fatva:*

> "*Answer.* God knows it best. If a person has ability in the art of printing, engraves the letters and words of a corrected book correctly on a mold and produces many copies without difficulty in a short time by pressing the paper on that mold, the abundance of books might cheapen the price and result in their increased purchase. This being a tremendous benefit, the matter is a highly laudable one. Permission should be granted to that person, but some learned persons should be appointed to correct the book, the figures of which are to be engraved."

The *fatva* having been given, the imperial mandate of 5 July, 1727, was issued, sanctioning the printing of books and appointing four censors to supervise the working of the printing office. How from that time onward the cause of the press progressed, not indeed without manifold and multiform retrogressions, is graphically described by Dr. Emin, the whole narrative being controlled by documentary evidence and statistics, and supplemented by a sufficiently ample bibliography.

Two monographs in the same volume of Studies are entitled *The System of Taxation in China in the Tsing Dynasty* (1644-1911), by Shao-Kwan Chen, Ph.D., and *The Currency Problem in China*, by Wen Pin Wei, Ph D. These will primarily appeal only to those who are specially interested in financial problems. Nevertheless both these pamphlets contain matters of a more general interest. The former has a very clear and succinct exposition of the organization of the Chinese Government; and the latter, an interesting historical survey of the Chinese monetary system.

Jewish Immigration to the United States (from 1881 to 1910), by Samuel Joseph, Ph.D., Instructor in the Commercial High School, Brooklyn, is the concluding study, in the same volume. It treats of the causes of Jewish Immigration and of the movement itself, together with its leading characteristics. In view of the far-reaching influence of this immense advancing tide of an alien race, the present monograph, with its abundant statistical apparatus, possesses singular importance and value (Longmans, Green & Co., New York).

The story of the life of the saintly Irish child known the world over as "Little Nellie of Holy God" has recently been translated into Spanish out of the German. It is worth noting that this romance of sanctity in which the naïveness and simplicity of childhood mingle with the tragedy of pain, while the whole is transfigured by the divine radiance of the Eucharistic Presence, should have been given to the English reading world by a seminary professor (Dr. J. A. Scannell, of Cork), and then have passed into Germany through the hands of a Benedictine monk (P. Bihlmeyer), and thence have made its way into Spain with the aid of a learned Jesuit (P. Eustaquio Ugarte de Ercilla, S.J.). Surely, 'tis a case of exalting the lowly! The Spanish translation is inscribed *Elenita "de Dios Santos", la Violeta del Santissimo Sacramento.* The very title is redolent of sweet innocence. The booklet is published by Herder (St. Louis) at a very small price.

Amongst the many things that we seemingly have to unlearn is that our ancestors of two or three generations ago were very heavy drinkers and that the use of alcohol is in our day on the decline. In a recent booklet entitled *The Question of Alcohol*, the author, Dr. Edward Williams, declares that our fond belief is not borne out by figures and facts. He finds that in 1850 the annual per capita consumption of alcoholic beverages in the United States was 4.08 gallons; in 1860 it had risen to 6.43 gallons; in 1870 to 7.70 gallons; in 1880 to 10.08 gallons; in 1890 to 15.53 gallons; in 1900 to 17.76 gallons; in 1910 to 22.19 gallons, and in 1913 to more than 23 gallons. Seemingly then the average American in 1913 consumed more than five times as much liquor as did the average American of 1850—not a very creditable showing for sixty years of battling against alcohol. But what are we going to do about it? Well, Dr. Williams offers some eminently sage and practical suggestions which, if supplemented by the moral and religious helps to self-restraint furnished by the Catholic Church, would doubtless prove efficacious. At all events, those who are striving to promote the cause of temperance—and this is the case with the clergy universally—should read Dr. Williams's little volume. It would be hard to point to any book in which there is such an accumulation of pertinent facts and sound judgment on the alcohol question as is to be found in this booklet of six score of small pages. (The Goodhue Co., New York.)

Caesare Putti was a kind of a Falstaff in Rome about three hundreds ago—a tough rowdy, having much flesh and more frailty, a swash-buckler who feared not God nor man. How he was brought to a better sense of life, how he became a humble genuine Christian by the aid of good St. Philip de Neri, is charmingly told in a neat little volume of thirty-seven pages entitled *The Conversion of Caesare Putti* (Benziger Bros., New York).

Orestes A. Brownson is an honored name in Catholic American literature, and the reading of his works cannot fail to produce a healthy state of mind in all that concerns religion, science, and civic activity. The 24 volumes, including Brownson's Life by his son and *The Spirit Rapper*, are a bit costly for the poor country priest, but they ought surely not be missing in any respectable library, all the more as popular reprints of such works cannot be bought, and only a limited number of sets, originally intended as a subscription publication, can now be had (O. A. Brownson, 243 East Larned Street, Detroit, Michigan).

A brochure bearing the superscription *The World Missions of the Catholic Church* is not, as the title might lead one to suppose, a description or a history of Catholic missions abroad or at home. It is a collection of instructions calculated to inspire zeal and coöperation for missionary work. It is designed by the author, Fr. Schwager, S.V.D., to be a text-book from which teachers in parish schools, colleges, and academies may gather suggestions for keeping habitually in the mind of their pupils the missionary life of the Church. From this point of view it is a highly praiseworthy undertaking. It bears the designation "First Book" on its title-page, from which fact we infer that a second book will probably deal more specifically with the missions themselves. (Published by the Society of the Divine Word, Techny, Ill.)

Short sermons, if crisp and pithy, are always welcome. Father A. Schweyhart's sermons on the Blessed Virgin possess these desirable qualities in a marked degree (*Lourdes im Lichte der Wahrheit*). They are based on an imaginary pilgrimage to Lourdes, which gives them greater vividness and richer coloring. As pious reading they will also prove very helpful. (B. Herder, St. Louis.)

To round out its tenth edition is no mean recommendation for a work. Mgr. Besson's sermons on the sacraments (*Les Sacrements*) have attained to this rare

distinction, and it is not saying too much, that they have well deserved it. They are apologetical in tone; clear, sound, and methodical. (P. Téqui, Paris.)

A Layman's Retreats is a collection of notes taken in the course of thirteen spiritual retreats for laymen, by Mr. Henry Owen-Lewis, and edited after his death by Father Edmund Lester, S.J. Mr. Owen-Lewis, as we glean from the short biographical sketch which precedes the little volume, was an Irish gentleman, a convert, who did much to leaven with the thoroughly Catholic spirit of his native country the society in and about London where he spent much of his professional life. He had the privilege of actually dying during his last retreat. It is an edifying volume to put into the hands of our own laymen, because it will attract them to the practice of these retreats, which are becoming popular among Catholics in America. (Burns and Oates, London.)

Books Received.

SACRED SCRIPTURE.

DOCUMENTA AD PONTIFICIAM COMMISSIONEM DE RE BIBLICA SPECTANTIA ex mandato eiusdem Commissionis collegit et edidit Leopoldus Fonck, S.I. Libreria Bretschneider, Roma. 1915. Pp. 48. Pretio, 0.50 *L.*

BIBLISCHE STUDIEN. Herausgegeben von Prof. Dr. O. Bardenhewer. XIX. Bd., 3. Heft. Klemens von Rom über die Reise Pauli nach Spanien. Historisch-Kritische Untersuchung zu Klemens von Rom. I Kor. 5:7. Von Dr. Ernst Dubowy. B. Herder, St. Louis. 1914. Seiten 111. Preis, $1.60.

THEOLOGICAL AND DEVOTIONAL.

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Part III. Literally translated by Fathers of the English Dominican Province. Third Number (QQ. LX-LXXXIII). Benziger Bros., New York. 1914. Pp. 468. Price, $2.00 *net.*

POPULAR SERMONS ON THE CATECHISM. From the German of the Rev. A. Hubert Bamberg. Edited by the Rev. Herbert Thurston, S.J. Vol. I: Faith. Benziger Bros., New York. 1914. Pp. 451. Price, $1.50 *net.*

LITURGICAL.

LAETENTUR COELI. Offertory for First Mass on Christmas Day. For Four Mixed Voices. By René L. Becker. (No. 3864.) J. Fischer & Bro., New York. 1914. Pp. 4. Price, $0.12.

TUI SUNT COELI. Offertory for Third Mass on Christmas Day. For Four Mixed Voices. By René L. Becker. (No. 3863.) J. Fischer & Bro., New York. 1914. Pp. 4. Price, $0.12.

MASS IN HONOR OF ST. BARBARA. For Chorus of Mixed Voices with Organ. By René L. Becker. (No. 3853.) J. Fischer & Bro., New York. 1914. Pp. 24. Price: Score, $0.80; Voice Parts, $1.20.

MASS IN HONOR OF ST. BENEDICT. For Chorus of Mixed Voices with Organ Accompaniment. Also published in an Arrangement for Four Male Voices. By Joseph I. Muller, Organist of St. Jean Baptiste's Church, New York. (No. 3849.) J. Fischer & Bro., New York. 1914. Pp. 23. Price: Score, $0.80; Voice Parts, per Set, $1.00.

FIFTEEN HYMNS FOR USE IN THE CATHOLIC CHURCH. Containing Hymns to the Sacred Heart, the Holy Child, Before and After Communion, St. Joseph, etc. By Agnes Clune Quinlan. Ditson, Boston, Mass.; or the author, Box 169, Sharon Hill, Pa. Price, $0.25.

PHILOSOPHY.

IS CONSCIENCE AN EMOTION? Three Lectures on Recent Ethical Theories. By Hastings Rashdall, D.Litt., D.C.L., LL.D., Fellow of the British Academy, Fellow and Lecturer of New College, Oxford Canon Residentiary of Hereford. (*Raymond F. West Memorial Lectures.*) Houghton, Mifflin Co., Boston. 1914. Pp. xi—200. Price, $1.00 *net.*

METEMPSYCHOSIS. By George Foot Moore, D.D., LL.D., Frothington Professor of the History of Religion in Harvard University. (*The Ingersoll Lecture*, 1914, on the Transmigration of Souls.) Harvard University Press, Cambridge; Humphrey Milford, London. 1914. Pp. 84. Price, $0.75.

MODERN INDUSTRY. In Relation to the Family, Health, Education, Morality. By Florence Kelley, General Secretary, National Consumers' League. Longmans, Green & Co., New York. 1914. Pp. 147. Price, $1.00 *net.*

WHAT CAN I KNOW? An Inquiry into Truth, Its Nature, the Means of Its Attainment, and Its Relation to the Practical Life. By George Trumbull Ladd, LL.D. Longmans, Green & Co., New York. 1914. Pp. viii-311. Price, $1.50 *net.*

HISTORICAL.

ROMA. Ancient, Subterranean, and Modern Rome. By the Rev. Albert Kuhn, O.S.B., D.D. Part VI. With Preface by Cardinal Gibbons. Complete in 18 Parts (published bi-monthly) with 938 Illustrations in the Text, 40 Full-Page Inserts, and 3 Plans of Rome. Benziger Bros., New York. 1914. Pp. 40. Price, $0.35; one year (6 parts), $2.00; complete, $6.00.

LORD CLANDONNELL. By S. M. Christina. Benziger Bros., New York. 1914. Pp. 166.

L'AME DE LA FRANCE À REIMS. Discours prononcé en la basilique de Sainte-Clotilde le 30 Septembre 1914. Par Mgr. Baudrillart, Recteur de l'Institut Catholique de Paris. Gabriel Beauchesne, Paris. 1914. Pp. 24.

MISCELLANEOUS.

A BROKEN ROSARY AND OTHER STORIES. By Mary Agnes Finn, author of *Nora's Mission, A Thorny Path*, etc. Benziger Bros., New York. 1914. Pp. 243.

THE WORST BOY IN THE SCHOOL. By C. M. Home, author of *Hubert Greville's Christmas Box, From Dayspring to Dayset*, etc. Benziger Bros., New York. 1914. Pp. 90.

THE RED ASCENT. By Esther W. Neill. P. J. Kenedy & Sons, New York. 1914. Pp. 261. Price, $1.00 *net.*

TRUTH AND OTHER POEMS. By Paul Carus. Open Court Publishing Co., Chicago. 1914. Pp. 61. Price, $1.00.

ODDSFISH! By Robert Hugh Benson, author of *Come Back! Come Rope! Lord of the World, Initiation*, etc. P. J. Kenedy & Sons, or Dodd, Mead & Co., New York. 1914. Pp. 467. Price, $1.35 *net.*

SHIPMATES. By Mary T. Waggaman. Benziger Bros., New York. 1914. Pp. 203. Price, $0.60.

FIVE BIRDS IN A NEST. By Henriette Eugénie Delamare, author of *Children of the Log Cabin, The Little Apostle on Crutches*, etc. Benziger Bros., New York. 1914. Pp. 189. Price, $0.60.

FROM COURT TO CLOISTER. A Sketch. By M. A. Benziger Bros., New York. 1914. Pp. 136. Price, $0.75; $0.85 *postpaid.*

FINE CLAY. A Novel. By Isabel C. Clarke, author of *By the Blue River, The Secret Citadel, Prisoners' Years, Nomad Songs*, etc. Benziger Bros., New York. 1914. Pp. 446. Price, $1.35 *net.*

THE PROPHET'S WIFE. By Anna C. Browne. Benziger Bros., New York. 1914. Pp. 248. Price, $1.25.

YOURSELF AND THE NEIGHBORS. By Seumas MacManus, author of *In Chimney Corners, Donegal Fairy Stories, The Red Poacher*, etc. Illustrations by Thomas Fogarty. The Devin-Adair Co., New York. 1914. Pp. 304. Price, $1.25; $1.40 *postpaid.*

INDEX TO VOLUME LI.

PAGE

Ablution at Mass. Wine at Second— 355, 491
Ablutions at Mass. Deferring taking— 356, 617
Aeternus ille was never officially promulgated 492
Africa. Culture of Primitive Man in— 267
Albigenses and Waldenses in Twelfth Century 146
All Souls' Day. Indulgence "toties quoties" on— 577
Alumnae of Catholic Colleges and Academies. Organizing— 719
Anatomy not forbidden by Pope Boniface VIII 681
Anniversary of Consecrated Churches in Diocese 753
Antiphon and First Verse of Psalm in New Psalter 99
Archbishops of U. S. over Mixed Questions. Jurisdiction proposed for—. 733
Architecture. Symbolism in Church— 526
Athanasian Symbol in Divine Office 571
Australasian Apostolic Delegation 212
Australia still Battleground of Ethnologists 269
Autopsies? Is there Church Law against— 735
Babylonian Captivity, the Popes at Avignon 149
Bank Insolvency. Case of— 724
Baptism administered at Home. Supplying Ceremonies of— 487
Baptism of Adult Converts. Short Form for Conditional— 723
Baptism of Child before Churching of Mother 484
Baptism of Children of Schismatic Parents 750
Baptism remove all Temporal Punishment? Does— 616
Baptism. Slight Corruptions in Form of— 616
"Baptized in Catholic Church." Meaning of— 359
Barnes, Biased Historian of the Popes 6
Bell at Mass during Forty Hours' Devotion 233
Bellarmin and the Vulgate Controversy 492
Benedict XV grants List of Indulgences 578
Benedict XV. Latin Inscription on Election of— 387
Benedict XV pleads for Peace in Europe 573
Bequests for Masses. Futile— 99, 736
Bergson on the Index. Three Books by— 456
Bible Study among Catholics in English-speaking Countries 496
Bible Study. Recent— 101, 492, 619, 740
Biblical Commission on Epistle to Hebrews 593
Bishop assists at High Mass. Ceremonies when— 98
Bishop's Jurisdiction in Matrimonial Cases 94
Bishops regarding Emigrant Priests. Rules for— 74
Blessing of Devotional Articles by Papal Authority 347
Boniface VIII did not forbid Anatomy 681
Bourne on Catholic Increase in England. Cardinal— 449
Breviary. Suggested Improvement in— 461
Bury's History of Freedom of Thought. Professor— 676
Byrne, D.D. The Rev. Edward J.— 596, 717
Calabria. Government of Seminary in— 207
Canada. Rules for Greek-Ruthenians in— 716
Candle. Origin of the Sanctus— 488
Cannibalism among uncivilized Peoples 275
Cardinalate. Pius X and the— 440
Cardinals. Some Privileges of the— 460
Carrel's Experiments on Extirpated Living Tissue 337
Catechism by Rote. Learning the— 659
Catechism Classes for Public School Children 654
Cathedral Church. Feast of Dedication of— 485
Cathedral Church. Office of Consecration of— 353
Cathedraticum in different Dioceses 482
Catholics joining in non-Catholic Charity Work 418
Cemeteries. Emblems on Monuments in Catholic— 357
Censures not incurred in Case of Doubt 237

PAGE
Centner, Ph.D. (Lov.). The Rev. A. W.— ... 676
Chalice. Reconstruction of Defective— ... 354
Chaplains in French Army and Navy ... 668
Chaplains in U. S. Navy. Faculties of— ... 737
Chaplains in U. S. Navy. New Law concerning— ... 528
Charity Organizations. Coöperation with non-Catholic— ... 418
Chemistry not forbidden by John XXII. Study of— ... 682
Chicago University. New Christianity in— ... 740
Choir. Liturgy of the Official Church— ... 468
Choir. Women in Church— ... 468, 738
Choirs? Non-Catholics singing in Catholic— ... 480
Christological Errors. Some Recent— ... 740
Church Music. Observance of Instruction on— ... 79, 468, 609, 737, 738
Church. Warfare of World Power against— ... 142
Churching of Mother. Baptism of Child before— ... 484
Collects, Epistles, Gospels for Sundays: Comparative Scheme ... 186
Collects. The Sunday— ... 175
Commemorations. New Rubrics for— ... 298
Communication in Civil Affairs with "Vitandi" ... 234
Communion according to Latin or Greek Rite in U. S. Holy— ... 715
Communion outside Mass on Holy Thursday. Holy— ... 236
Conferences. Attendance at Diocesan— ... 483
Confession in either Rite allowed to All the Faithful ... 714
Confession of Doubtful Mortal Sins ... 217
Confession of Dying Schismatic to Latin Priest ... 611
Confession to Oriental Priests ... 215
Confessions on Board Ship. Faculty to hear— ... 480
Confirmation. Greek Priests forbidden to administer— ... 716
Confiteor before Holy Communion in Hospitals ... 369
Confraternities. Enrolling Names of Members of— ... 452
Consecration of Churches in Diocesan Ordo. Office of— ... 353
Converts. Profession of Faith required of— ... 86
Converts. Short Form for Conditional Baptism of— ... 723
Cooper, D.D. The Rev. John M.— ... 259
Corner-Stone of Church that has been moved. Reblessing— ... 355
Corporal Punishment in Parish Schools ... 402
Corruption in Churchmen. Historian's Attitude toward— ... 151
Costello. The Rev. William M.— ... 654
Credo on Feast of St. Mary Magdalen. Reason for— ... 486
Creighton, Von Ranke, Pastor: Papal Biographers ... 3, 133, 303
Cremation. Church's Opposition to— ... 735
Crucifix in Church without Blessed Sacrament. Bowing before— ... 356
Crucifixes. Indulgence "toties quoties" attached to— ... 348
Death. Embalming in Cases of Sudden— ... 617
Dedication of Cathedral Church. Feast of— ... 485
Delegation in Matrimonial Cases ... 235
Delegation for General Absolution or Papal Blessing ... 348
Dies Irae sung in Requiem Mass. All— ... 487
Diseases Hereditary? Are— ... 153
Dissection of Human Body. Church and— ... 735
Divine Office. Notes on Reform of— ... 297, 569
Domesday Survey. Three Classes of Serfs at— ... 160
Domicile in Marriage Case? Does Jurisdiction follow— ... 94
Domicile of Parental Home for Marriage ... 98
Dominical Office in New Psalter ... 95
Donnelly, C.P. The Very Rev. Oswald— ... 129
Doubtful Mortal Sins. Confession of— ... 217
Dove in Early Christian Symbolism ... 524
Drum, S.J. The Rev. Walter— ... 90, 101, 226, 492, 619, 740
Duchesne's Edition of the *Liber Pontificalis* ... 10
Dunn. Mgr. James J.— ... 461
Electric Light on Altar. Use of— ... 351, 614
Embalming in Cases of Sudden Death ... 617

PAGE
Emblems on Monuments in Catholic Cemeteries 357
Emigration of Priests. Roman Decree on— 71
End of the World. St. Paul on— 87, 222
England. Growth of Church in— 449
English Works on the Index 237
Enrolling Names of Members of Confraternities 452
Epistle to Hebrews. Author and Composition of— 593
Ethnology on Culture of Early Man 261
Eucharistic Congress at Lourdes. Pope commends International— 708
Eugenics and Mental Diseases 151
Excardination not withheld without Just Cause 603
Excommunicated. Association with the— 233
Faculties of Chaplains in Navy 737
Faculties on Board Ship for saying Mass and hearing Confessions 479
Faith required of Converts. Profession of— 86
Fasting for Priests. Obligation of— 366
Feeney. The Rev. Bernard— 13
Ferial Prayers in Reform of Divine Office 569
Feudal System into Church. Popes did not introduce— 140
Fish in Early Christian Symbolism 522
Fitzgerald, S.T.L. The Rev. William J.— 558
Flick, M.D. Lawrence F.— 151
Forty Hours' Devotion. Bell at Mass during— 233
Foster. Horace— 283
Freedom of Thought. A Recent History of— 676
French Army and Navy. The Priest in— 668
Friday. Votive Mass on First— 363
Galileo's Case and Church's Attitude toward Science 687
Gelasian Sacramentary divided into Three Books 181
General Judgment. Place of— 596, 717
Gesture of Priest in Preaching 26
Gibbons on New Church at Washington. Pope congratulates Cardinal— . 448
Gild as development of Free Town in Middle Ages 164
Gild. Workingmen as affected by Medieval— 159
Gospel Account of the Virgin Birth 643
Gospel. Sodalities for spreading Reading of— 451
Grading in our Parish Schools. Uniformity of— 561
"Grand'mère" of St. Francis de Sales 231, 363, 734
Greek and Hebrew in the Seminary. Study of— 497
Greek New Testament. Catholic Versions of the— 104
Greek-Ruthenians in United States. Government of— 586, 710
Gregorian Sacramentary embraced Ordinary of Mass 182
Gregory VII in Papal Historiography 3, 303
Gregory VII. The War waged on— 134
Grisar: Historian of the Popes 10
Groom's Parish. Reasons for Marriage in— 367
Hair on Human Body after Death. Anatomy of— 465
Harnack's Christ. Shadowiness of— 742
Healy, S.T.D. The Very Rev. Patrick J.— 3
Hebrew and Greek in Seminary. Study of— 497
Heredity and Diseases in Eugenics 153
Historians of the Modern Papacy 1, 133, 303
Holy See and Servia. Concordat between 129
Holy Thursday. Holy Communion on— 236
Home University Library. A Poor Volume in— 691
Immortality by those who come back to Life. Proof of— 357
Impediment "Mixtae Religionis" not Diriment One 368
Incardination. Excardination Valid only when accompanied by— 604
Incarnation congruous with Virgin Birth 653
Index. Works in English on— 237
Indulgence for Prayers in time of Calamity 581
Indulgence. Performing Sacramental Penance before Day set for— 453
Indulgence "toties quoties" attached to Crucifixes 348

PAGE
Indulgence "toties quoties", 2 November 577
Indulgences for Prayers after Missions 76
Indulgences for Sodalities for spreading Gospel Reading 451
Indulgences granted by Pope Benedict XV 578
Indulgences (Partial) to be gained Several Times or only Once a Day .. 455
Insanity and Amentia as Diseases 154
Inscriptions on Tomb of Pius X 596
Intention of Superior. Mass said by Religious for— 214
Intention. Pastors and Sunday Mass— 484
Interest. Restitution of Capital and— 727
Isenring, O.S.F.S. The Rev. J. J.— 364
John XXII did not forbid Study of Chemistry 632
Judgment. Place of the General— 596, 717
Jungels. The Rev. J. W.— 364
Jurisdiction in Marriage Cases 94
Justification. St. Paul and— 625
Keiley. The Right Rev. Benjamin J.— 79
Labor Problem in Medieval Times. Religious Element in— 158
Lattey, S.J. The Rev. Cuthbert— 87, 222
"Laudetur Cor sacratissimum Jesu", etc. Indulgence for— 577
Leen. The Rev. William— 515
Lehmkuhl, S.J. The Rev. Augustine— 216
Leonine Sacramentary is Oldest of All 181
Liber Pontificalis, Source of Early Papal Biography 3
Life in Separated Human Tissues 464, 721
Life. Soul the Only Principle of— 335, 463
Linens. Emptying the Water after washing Sacred— 234
Litanies. Recitation of Special— 489
Loisy makes less of Christianity than even Harnack does 748
Lollardism began in Fourteenth Century, with Wyclif 147
Lourdes commended by Pope. International Eucharistic Congress at—.. 708
MacCarthy, B.C., B.D.L. The Rev. Joseph— 533
MacDonald, D.D. The Right Rev. Alexander— 463, 721
Maher, O.S.A. The Rev. Richard A.— 27, 191, 319, 435, 543, 692
Man. Higher Culture of Early— 259
Mann's History of the Popes 11, 133, 303
Manor and Gild. Medieval Workingman as affected by— 159
Marriage Cases. Delegation in— 235
Marriage Cases. Jurisdiction in— 94
Marriage. Domicile of Parent's Home for— 98
Marriage. Impediment "Mixtae Religionis" does not invalidate— 368
Marriage in Groom's Parish. Reasons for— 367
Marriage of "Vagi". Delegation for— 368
Marriage Regulations between Members of Latin and Greek Rites 715
Mass at Sea. Faculty for celebrating— 479
Mass. Deferring taking Ablutions at— 356, 617
Mass during the Summer Vacation. Missing— 83
Mass of Exposition. Use of Bell at— 233
Mass. Omission of Prayers at End of— 602
Mass on First Friday. Votive— 363
Mass on Sunday. Advertising Hours of— 218
Mass on Sunday. Intention at— 484
Mass said by Religious for Superior's Intention 214
Masses. Futile Bequests for— 99, 736
Maternity of Our Lady. Divine— 388
Mathews (Dr. Shailer). Broad Christianity of— 741
Meehan, D.D., J.U.D. The Rev. Andrew B.— 710
Mental Diseases Hereditary? Are— 153
Merchant Gilds and Crafts Gilds in Middle Ages 167
Meulepas. The Rev. H.— 297, 569
Middle Ages. Conspiracy against Truth about— 680
Missal contains more than Sacramentaries 183
Missions. Indulgences for Prayers after— 76

PAGE
Mixed Choirs of Men and Women in Church 81, 468, 738
Mother of Mercy. Centenary of Pius VII's crowning of Picture of— 447
Moynihan, D.D. The Very Rev. Humphrey— 643
Music. Eleven Years after Instruction on Sacred— 79, 468, 605, 738
Musil's Travels in Palestine. Father— 620
Names of Members of Confraternities. Registering— 452
Nativity B. V. M. Votive Mass on— 582
Navy Chaplains. Faculties of United States— 737
Navy Chaplains. New Law concerning United States— 528
New Testament. Recent Protestant Versions of— 101
Newcombe's Travels in Palestine. Captain— 620
News Gathering. Mechanics of— 294
Newspaper. The Priest and the— 283
Novitiate. Decree on Duration of— 213
Novices confessing to Oriental Priests 215
Office. Decree on Propers in Divine— 350
Office. Notes on Reform of Divine— 297, 569
O'Grady. The Rev. John— 158
O'Hara. The Rev. Edwin V.— 418
O'Hern, C.S.P. The Rev. Lewis J.— 528
Oil Stocks in one's Room. Keeping— 234
O'Malley, M.D. Austin— 464
Oratio Imperata. Obligation of— 483
Oratio Imperata. Power of Bishop to impose— 612
Organist accompanying Celebrant during singing of Preface 480
Oriental Priests. Confession made to— 215, 714
Orthodox Greek at Death confessing to Latin Rite Priest 611
Ortynski over Greek-Ruthenians in United States. Jurisdiction of Bishop— 711
Our Lady's Divine Maternity 388
Palestinology. Study of Recent— 619
Papacy. Works on History of the— 1, 133, 303
Parent's Home for Marriage. Domicile of— 98
Parish Priests. Removal of— 365
Parish Schools. Corporal Punishment in— 402
Parish Schools. Number and Efficiency of— 396
Parish Schools. Supervision of— 558
Parochial Rights that follow renting Pew in Church 97
Parousia. St. Paul and the— 87, 222
Pastor, Assistant, and Rules for Stole Fees 365
Pastor for Schools. Care of— 384
Pastor, Von Ranke, Creighton: Papal Biographers 3, 133, 303
Pastoral Care of Public School Pupils 654
Pastoral Teaching in General 14
Pauline Privilege. Cases of— 604, 737
Penance before Day set for gaining Indulgence. Performing Sacramental— 453
Penances given in Confession. Kind of— 533
Pew in Church. Parochial Rights that follow renting— 97
Philadelphia Diocese: Form of Baptism of Adult Converts 723
Philadelphia Diocese: Office of Consecration of Churches 354
Philippine Islands. Decree on Priests emigrating to— 71
Philippines. Dean Worcester's Work on the— 44
Pius X and the Cardinalate 440
Pius X for Peace in Europe. Exhortation of— 446, 609
Pius X. Inscriptions on Tomb of— 596
Pius X. Latin Poem on Death of Pope— 459
Platina's *Vitae Pontificum Romanorum* 5
Popes and Kings. The Age-Long Conflict between— 133
Pope's Deposing Power. Reason for— 138
Popes in Avignon. Sojourn of the— 149
Popes. Lives of the— 1, 133, 303
Portiuncula Indulgence. Time for Visiting Churches for— 490
Prayers at End of Mass. Omission of— 602
Preacher. Equipment of Priest as— 23

PAGE
Preces Feriales in Reform of Divine Office 569
Priest as Teacher of Christian Doctrine 13
Priests for Greek-Ruthenians in United States. Government of— 713
Priests from Europe. Decree on Emigration of— 71
Priests. Obligation of Fasting for— 366
Prime. Peculiar Characteristic of— 572
Primitive Man. Higher Culture of— 259
Principe, S.J. Fr. Octavius— 238
Profession of Faith required of Converts 86
Propagation of the Faith. Spiritual Favors to Workers for— 450
Propers. Approbation of Diocesan— 351
Propers of Offices and Masses. Decree on— 349
Psalter. Rubrics of the New— 95
Public and Private Devotions. Distinction between— 489
Public School Pupils. Christian Doctrine for— 654
Reformation could not kill budding English Literature 316
Reilly, O.P. The Rev. Thomas à Kempis— 175
Religious Element in Labor Problem in Medieval Times 158
Religious Instruction for Pubilc School Pupils 654
Religious Order? Can dismissed Student enter— 232
Religious Order? Can dispensed Religious enter another— 490
Religious saying Mass for Intention of Superior 214
Renaissance, Reassumption of Earlier Christian Attitude 312
Renaissance is variously interpreted 150
Restitution by Stockholders of Insolvent Bank 724
Reuss, C.SS.R. The Rev. F. X.— 459
Rhetorical Equipment of Priest as Teacher 23
Rompe. The Rev. A. W.— 617
Rubrics of the New Psalter 95
Ruthenian (Greek) Rite in U. S. Government of Members of— .. 586, 711
Ryan, D.D. The Rev. Edwin— 303
Sacramental Satisfaction. Kinds of— 533
Sacramentaries as Sources of Latin Collects 180
Sacrarium? May Ordinary Sink in Sacristy be used as— 234
Sacred Heart. Indulgence for Prayer in Honor of— 577
Sacred Heart on First Friday. More than one Votive Mass of— 363
St. Alphonsus's Maxim regarding Honors paid to Our Lady 388
St. Francis de Sales. Grand'mère of— 231, 363, 734
St. John's Silence about Virgin Birth. Argument from— 651
St. Mary Magdalen. Credo on Feast of— 486
St. Mary Magdalen. Precious Ointment given by— 476
St. Paul and the Mystery Religions 623
St. Paul and the Parousia 87, 222
St. Paul. Commemoration on Feast of Conversion of— 582
St. Paul's Epistle to Hebrews. Authorship and Composition of— 593
St. Thomas Aquinas. Approved Theses from Works of— 583
St. Thomas Aquinas. Pius X on Study of— 342
Sacristans. Handling of Sacred Vessels by— 97, 238
Sanctus Candle. Origin of— 488
Sanday (Canon) on Virgin Birth of Our Lord 643
Satisfaction given in Confession. Kinds of— 533
Savage World differ in degree of Culture. Tribes in— 265
Scapular Medals. Blessing of— 347
Schismatic Parents. Latin Priest baptizing Children of— 220
Schismatic to Priest of Latin Rite. Confession of dying— 611
Schools. Duty of Pastors toward Primary— 384
Schools. Efforts of State to centralize Authority over— 559
Science. Alleged Warfare between Religion and— 676
Scotistic Theory of Corporeal Forms 338
Scripture. Recent Study of Sacred— 101, 492, 619, 740
Smith (Professor William B.) on Christian Origins 741
Seat of Pew in Church. Parochial Rights of Family having— 97
Seminary in Calabria. Government of Theological— 207

PAGE
Seminary. Study of Greek and Hebrew in— 497
Seminary. Training in preaching in— 26
Sermons in the Newspapers. Reporting— 289
Servia and the Holy See. Concordat between— 129
Shanley, LL.D. The Rev. Walter J.— 410
"She gave what was her own" (St. Mary Magdalen in Mark 14:8) 476
Sheahan. The Rev. J. F.— 476
Sheehan (Canon) Memorial Fund 100, 239, 369, 491, 618
Ship Board. Faculties to say Mass and hear Confession on— 479
Sick-Call Requisites in one's room. Keeping— 234
Sick-Calls. Decorum in preparing for— 486
Sign of Cross. Blessing Religious Articles by single— 347
Sisters as Sacristans 97, 238
Social Workers. Need of Trained Catholic— 423
Socialism or Faith: Serial Story 27, 191, 319, 435, 543, 692
Sollier, S.M. The Very Rev. J. F.— 668
Sophists mark lowest Ebb of Greek Philosophy 679
Soul the Only Principle of Life 335, 463, 721
Spiritual Equipment of Priest as Teacher 16
Spiritual Jurisdiction of Popes. Monarchs opposing— 136
Statute of Limitations. Restitution and— 727
Stockholders of Insolvent Bank. Liability of— 724
Stole Fees. Pastor, Assistant and Rules about 365
Suffragium Sanctorum. Commemoratio Communis or— 299
Sunday Collects. History of— 175
Supervision of Diocesan Schools 558
Supervision of Parish School by Pastor 398
Symbolism in Religious Teaching 515
Tabernacle. Symbolism of Jewish— 517
Tabernacle Veil at Missa Cantata. Color of— 486
Teacher of Christian Doctrine. Priest as— 13
Temperance Societies. Spiritual Favors for— 454
Temporal Power of Popes and Annates 142
Tertiaries. Delegation to give General Absolution to— 348
Text-Books in Parish Schools. Uniformity of— 564
Thomistic Teaching in Italy. Pius X on— 342
Thomistic Theory of Corporeal Forms 338
Thompson. Life and Writings of Francis— 249, 749
Titles for Churches or Holy Pictures. Unusual— 215
Total Abstinence Societies. Spiritual Favors for— 454
Undertakers not to embalm immediately after Death 617
Union Services. Priest's Attendance at so-called— 358
"Vagi." Delegation for Marriage of— 368
Veil of Tabernacle at Missa Cantata. Color of— 486
Venial Sins. Remission of— 616
Virgin Birth of Our Lord. Attacks on— 643
Vitae Pontificum Romanorum of Palatina 5
Volz, O.P., S.T.Lr. The Rev. John R.— 44
Von Ranke, Creighton, Pastor as Papal Biographers 3, 133, 303
Votive Mass on First Friday 363
Vulgate Controversy. Cardinal Bellarmin and— 492
Washington. Church in Honor of Mary Immaculate at Catholic University 448
Watson, S.J. The Rev. M. J.— 734
Wellhausen's Christ not the Gospel Jesus 746
Westminster Version of the Sacred Scriptures 105
Wine at Second Ablution at Mass 355, 491
Wirth, D.D. The Rev. Edmund J.— 335
Within My Parish: Diary of Deceased Parish Priest 61, 410
Women in Church Choirs 81, 468, 738
Woods, S.J. The Rev. Henry— 133
Worcester, Dean, on the Philippines, reviewed 44
Workingman in Middle Ages. Condition of— 158
Wyclif and Lollardism in Fourteenth Century 147

PAGE
X. Y. Z. 724
Y. M. C. A. Catholics in— 739

BOOK REVIEWS.

Albers: Enchiridion Historiae Ecclesiasticae Universae 133
Altar Flowers and How to Grow Them. Jones:— 634
Anizan-Fitzpatrick: What is the Sacred Heart? 759
Ayscough: Monksbridge 377
Bamberg-Thurston: Popular Sermons on the Catechism 763
Battifol: La Paix Constantinienne et le Catholicisme 630
Benson: Initiation 121
Biblica. Realia— Hagen:— 371
Biernacki: Jus Orthodoxum Russorum 374
Binns: Outlines of the World's Literature 375
Black Cardinal. Smith:— 376
Bury: History of Freedom of Thought 676
Cahusac: What Think You of Christ? 760
Camm: Lives of the English Martyrs 626
Catechism. Theory and Practice of— Gatterer:— 627
Century of Columbus. Walsh:— 628
Challenge to the Time Spirit. Gerrard:— 502
Christian Citizenship. Wright:— 508
Church History. Manual of— Funk:— 133
Church of Rome in First Century. Edmunson:— 111
Clarke: Secret Citadel 637
Cobb: Pilgrim's Guide to Lourdes and other Places en Route 635
Coffey: Ontology 502
Consumption, a Curable and Preventable Disease. Flick:— 125
Creighton: History of Papacy: Great Schism to Sack of Rome 133, 305
Drink Question. Keating:— 508
Edmunson: The Church in Rome in the First Century 111
Église et la Révolution. Mourret:— 114
Elizabethan Cardinal: William Allen. Haile:— 124, 240
Enchiridion Historiae Ecclesiasticae Universae. Albers:— 133
English Catholic Refugees on the Continent, 1558-1795. Guilday:— 499
English Martyrs. Lives of— Camm:— 626
Fitzpatrick-Anizan: What is the Sacred Heart? 759
Funk: Manual of Church History 133
Gatterer: Theory and Practice of the Catechism 627
Gemma Galgani. Life of— Germanus-O'Sullivan:— 125, 252
Gerrard: A Challenge to the Time Spirit 502
Gibbs: The New Man 243
God, Man, Religion. Hull:— 507
Grisar: Luther 123, 370
Guilday: English Catholic Refugees on the Continent, 1558-1795 499
Hagen: Realia Biblica 371
Haile: An Elizabethan Cardinal: William Allen 124, 240
Harding: New Medieval and Modern History 116
Heiland und Erlösung. Krebs:— 753
Herbigny: Prudens Sexdecim Linguarum Confessarius 374
History of Freedom of Thought. Bury:— 676
Hull: God, Man, Religion 507
Hurter: Entwürfe zu Herz-Jesu-Predigten 759
Idée Révolutionnaire et les Utopies Modernes. Tamisier:— 114
Initiation. Benson:— 121
Islam. Le Berceau d'— Lammens:— 109
Jones: Altar Flowers and How to Grow Them 634
Jörgensen: Lourdes 635
Jus Orthodoxum Russorum. Biernacki:— 374
Keating: The Drink Question 508
Kelley: Modern Industry in relation to Family, Health, Education 762
Krebs: Heiland und Erlösung 753

PAGE
Lacordaire. Life of— d'Haussonville :— 124
Ladd: What can I Know? 756
Lammens: Le Berceau d'Islam 109
Logic from Standpoint of Education. Introduction to— Russell :— 110
Lourdes. Benson :— 372
Lourdes. Jörgensen :— 635
Lourdes. Pilgrim's Guide to— Cobb :— 635
Luther. Life of— Grisar :— 123, 370
Mahommed. Life and Religion of— Menezes :— 109
Mann: Lives of the Popes in the Middle Ages 133
Mass. The Holy— Lucas :— 126
Meagher: Protestant Churches, Founders, History, Development 511
Medieval and Modern History. New— Harding :— 116
Menezes: Life and Religion of Mahommed 109
Menge: Die Wiedervereinigung im Glauben 761
Meynell: Life of Francis Thompson 249
Miracles. The Question of— Joyce :— 372
Modern Industry in relation to Family, Health, Education. Kelley :— .. 762
Monksbridge. Ayscough :— 377
More Joy. Von Keppler :— 247
Mother Mabel Digby. Pollen :— 124, 505
Mourret: L'Eglise et la Révolution 114
New Man. Gibbs :— 243
Ontology. Coffey :— 502
O'Sullivan-Germanus: Life of Gemma Galgani 125, 252
Outlines of the World's Literature. Binns :— 375
Outside the Walls. Musser :— 638
Paix Constantinienne et le Catholicisme. Battifol :— 630
Papacy, from Great Schism to Sack of Rome. Creighton :— 133, 303
Parish Life under Queen Elizabeth. Kennedy :— 254
Pastor: History of Popes from Close of Middle Ages 133, 303
Philippines, Past and Present. Worcester :— 44
Pilgrimage of Grace. Rowe :— 256
Plater: The Priest and Social Action 632
Pollen: Mother Mabel Digby 124, 505
Popes from Close of Middle Ages. History of— Pastor :— 133, 303
Popes. History of the— Ranke :— 305
Popes in Middle Ages. History of— Mann :— 133
Priest's Daily Manna. Cafferata :— 511
Protestant Churches—Founders, History, Development. Meagher :— 511
Prudens Sexdecim Linguarum Confessarius. d'Herbigny :— 374
Ranke: History of the Popes 305
Rédemption. De Dogme de la— Rivière :— 753
Rubrics and Ceremonies. Synopsis of— Doyle :— 379
Russell: Introduction to Logic from Standpoint of Education 110
Sacred Heart? What is the— Anizan-Fitzpatrick :— 759
St. Louis of France. Life of— Forbes :— 124
St. Thomas, Summa Theologica, in English: Vol. III 749
Secret Citadel. Clarke :— 637
Sermons, Popular, on the Catechism. Bamberg-Thurston :— 763
Smith: Black Cardinal 376
Social Action. Priest and— Plater :— 632
Social Problem: Viewpoint of Trades Unionism, Capital and Socialism .. 508
Tamisier: L'Idée Révolutionnaire et les Utopies Modernes 114
Thompson. Life of Francis— Meynell :— 249
Thompson: Prose Works 749
Thomson. Life of Francis Thompson—Preston-born Poet 749
Time and Eternity and Other Sermons. Vaughan :— 510
Von Keppler: More Joy 247
Walsh: The Century of Columbus 628
What think You of Christ? Cahusac :— 760
Worcester: Philippines, Past and Present 44
Wright: Christian Citizenship 508

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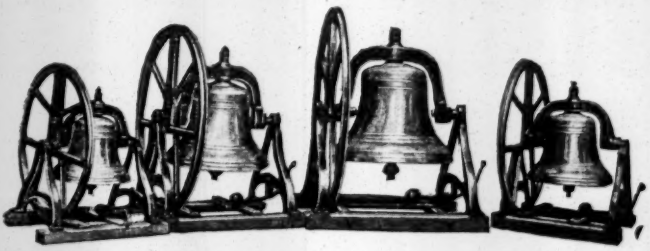

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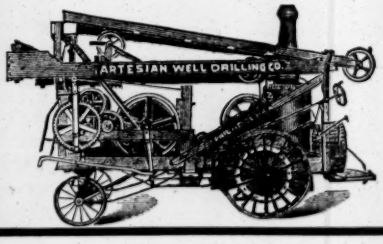

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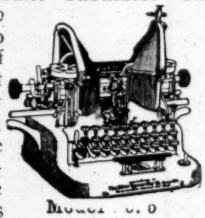

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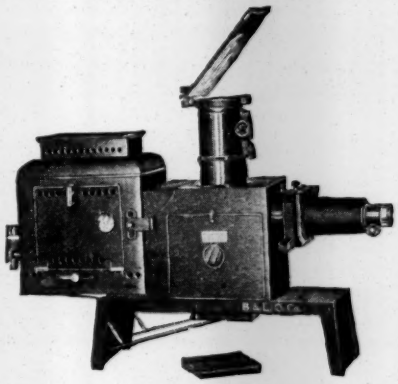

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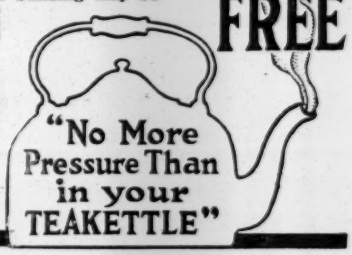

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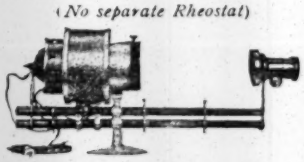

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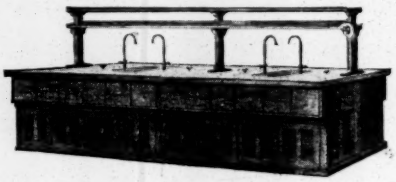

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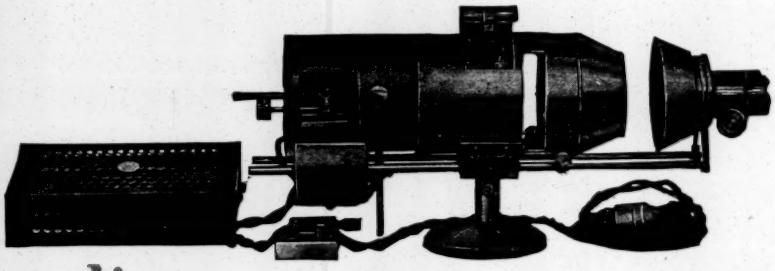

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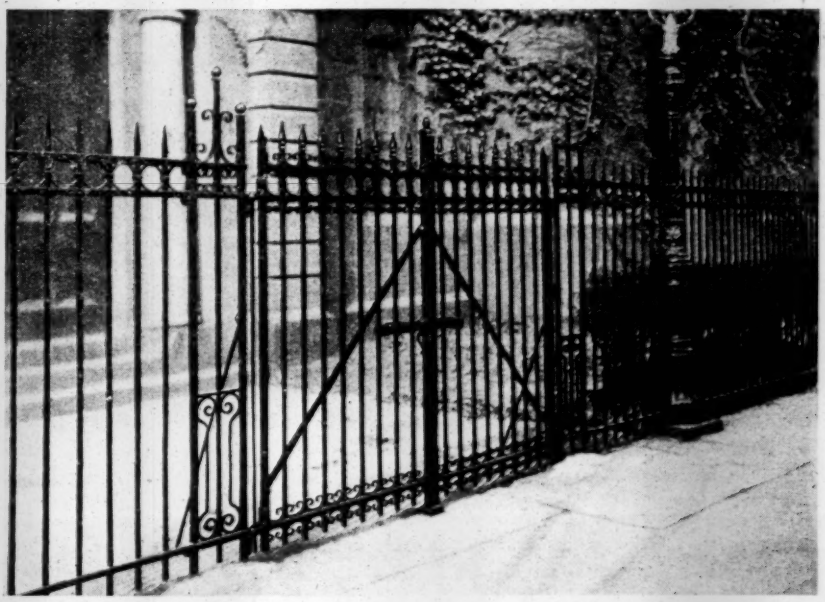

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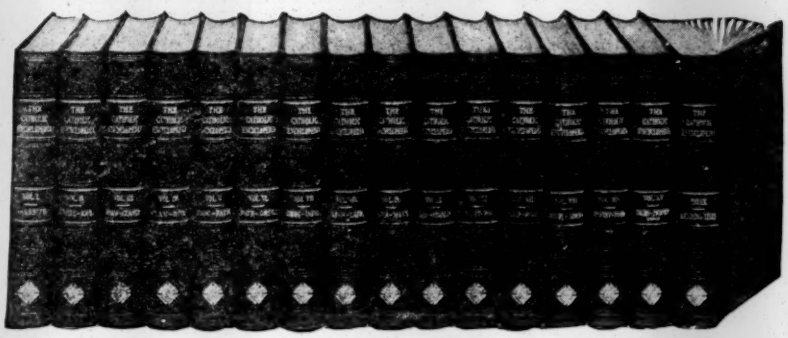

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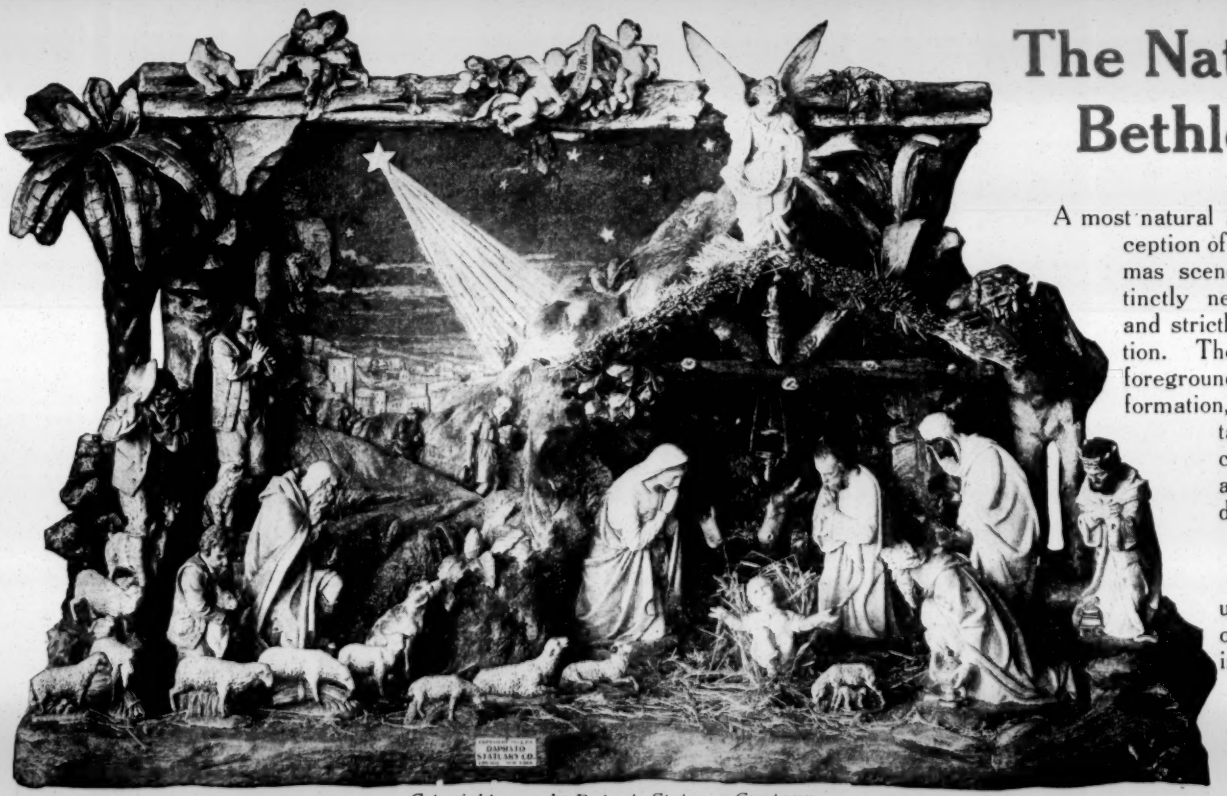

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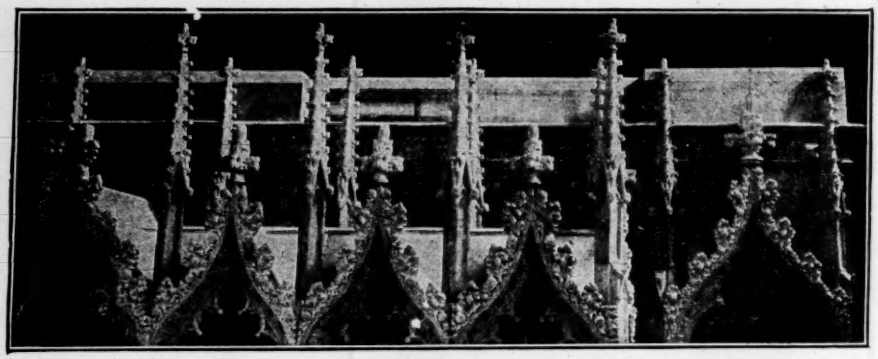

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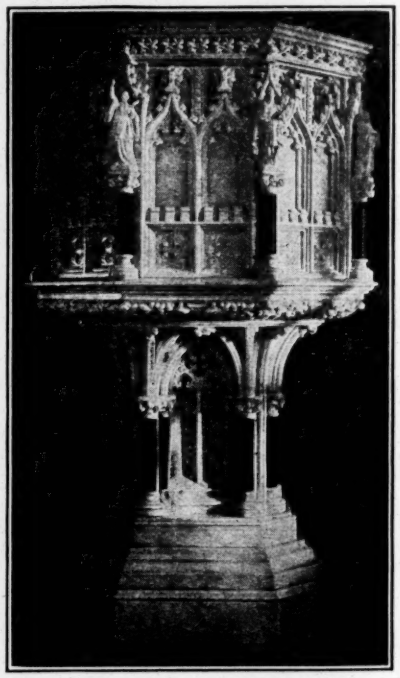

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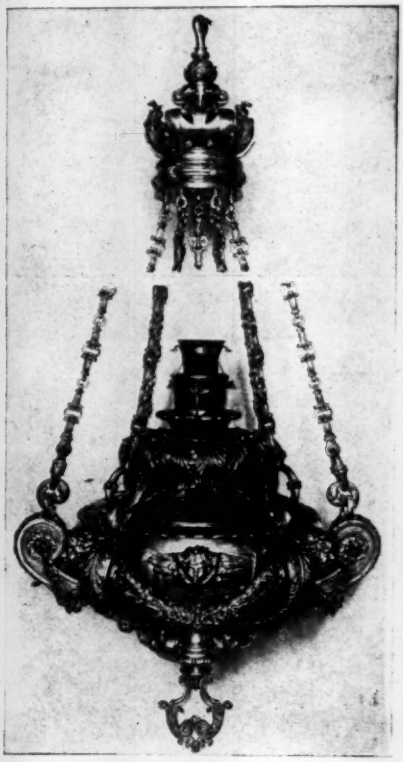

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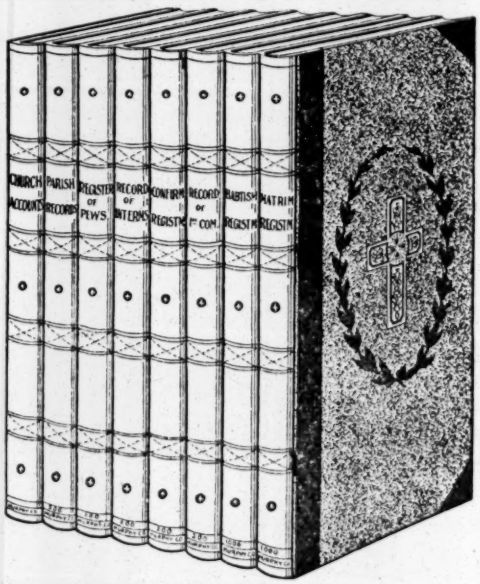

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